

# AMERICAN QUARTERLY TEMPERANCE MAGAZINE.

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## ARTICLE I.

### *Early History of Temperance Societies.*

The plan of voluntary association for the attainment of a prescribed and definite end, must have found a place in human affairs from the earliest times. On this principle was based the presumptuous attempt to build a tower whose head should reach unto heaven; and all history, sacred and profane, abounds with examples of voluntary leagues and covenants, for good or evil, between individuals, and among communities. For more than 1800 years, a society has existed, whose members, pledged to a pure and divine morality, have indeed been found the *salt of the earth*. From the Syrian provinces, then become tributary to the Roman empire, and surpassing if possible that mother of abominations in every species of sin and pollution, sprang *the glory of Israel, the light of the Gentiles*. In the precincts and within the influence of the profligate court of Herod Antipas, was first organized an humble and apparently unimportant society, destined under the auspices of the lowly Nazarene to everlasting duration, and a sovereign pre-eminence over all that is accounted great among men. Though the sensual and degraded minions of Rome could comprehend nothing of the nature of that spiritual kingdom, whose law is peace, yet



the consciousness of external nature, and the corresponding gratulations of kindred intelligences, whether angel or human, had served to arouse the fiendish spirit of the elder Herod, and the slaughter of the children of Bethlehem had announced the advent of the Saviour of the world.

Thus from the ruins of the Theocracy established by Moses, again sprang up the tree of life, destined as we believe to overshadow the whole earth, and on whose branches now cluster over our heads the golden fruits of civilization and happiness—the unnumbered blessings that make our condition so much more desirable than that of Pagan nations, ancient or modern.

We have thus ventured to allude to the abstract principle of *voluntary association*, because we think that additional confidence in its efficiency may be derived from the consideration that it is the identical instrument authorised and sanctioned by Divine authority and example.

The application of this principle to one definite and particular end in the promotion of temperance and the discouragement of the opposing vice is of modern date. It is one of those happy thoughts, which, like all the conceptions of genius when clearly announced and vindicated by a successful application, seem so plain, that we wonder ourselves had not been first to suggest them. The name of the man who before all others not only adopted the idea of a voluntary association to put down intemperance, but pushed through the discouraging apathy of friends, and the active opposition of foes to the practical application of the conception, deserves to be held in high and honorable remembrance.

A wish to retrieve and place on record for future times, some notices of the early part of the reformation in which we have now so much occasion to rejoice, led the State Temperance Society to make inquiries, that have resulted in the following correspondence, which we lay before our readers entire.

If any district of country has a more ancient claim to the honor of having been the cradle of the temperance reformation than the township of Moreau, we would once more repeat the request that a detailed and authenticated account of such claim may be forwarded to us.



*Ballston, Feb. 4th, 1833.*

DEAR SIR,

I noticed in the "Temperance Recorder," of Dec'r 4th, 1832, an article headed, "HISTORY OF TEMPERANCE SOCIETIES," in which was the following statement:

"The first society for this object, and based on the principle of total abstinence, of which we have any certain information, was at Moreau, in the county of Saratoga, N. Y. This was in the year 1808. Of the original members of this society, all, or nearly all are living, and have ever faithfully observed their pledge."

Appended to the above, was a note at the bottom, thus: "If this article should be read by any one having definite knowledge contrary from this statement, he will render an important service by communicating it to E. C. Delavan, Esqr. Ch'n Ex. Com. Albany."

In confirmation of the above statement, so far as relates to the formation of that society, of which I had the honor of being one of the original members, I send you herewith enclosed, a printed copy of the constitution of the aforesaid society.

Presuming that a brief history of the origin of that, then unprecedented, society, may be acceptable, even at this period, when the health-spangled banner of TEMPERANCE is waved over a great portion of our wide spread republic, inviting the whole community to unite in the national re-form, the following sketch is respectfully transmitted for disposal at your pleasure.

In Moreau, and the region of country adjacent, lumber was for many years an article of staple commodity for market. The frequent exposure of laborers in this business, to cold, wet, and fatigue, furnished the plea of necessity for the free and constant use of spirituous liquor. Such use of liquor was an established custom. On the call of a friend at almost any house, the first thing after salutation, was generally, "What will you be helped to, to drink?" And not unfrequently something like the following was stated, "Here is Rum, Brandy, Gin, good old Jamaica, Cogniac, Port, Maderia and Cordial. Will you have the goodness to help yourself to such as you choose?"



Come, do take some, for you have been riding in the cold; or, it is very warm weather, and a little will do you good."

Similar friendly compliments have often been presented to me even on parochial visits, when a prompt refusal in many cases would have been considered as a want of conformity to the rules of politeness, if not a disregard to a principal token of friendship. From such a state of things, it may well be supposed that instances of tippling were common; cases of hard drinking were numerous; and those of downright intemperance, many.

The first person who took an alarm at the growing evils of intemperance, as the result of the foregoing established custom, and suggested a plan of reform by organizing a temperance society, was Doct. Billy J. Clark, who had been brought up and studied his profession in that vicinity, established himself in business a few years previously, and just commenced a course of usefulness and popularity, which has thus far resulted honorably to himself and family. It is but justice to say, that to him, under the divine and superintending Providence of God, the honor is due, of devising the plan of the first Temperance Society on the Continent, the organization of which was effected, principally, by his persevering and indefatigable exertions. It was by his solicitation that I became a member, and had the honor of delivering the first address on the subject of temperance before the society in the town of Moreau.— This was done on the 25th of July, 1808, the original manuscript of which is still preserved and lies before me as I write.

A code of by-laws was adopted for the regulation and government of the society, one of which was, for substance, that, annually, the members should be respectively required to report to the society, such improvements, benefits, and favorable results as they might experience, or might otherwise come to their knowledge. I was a witness to one report in conformity with this rule, which excited no small degree of interest at the time, and, although it never has been published, deserves to be universally known.

Captain Isaac B. Payn, an extensive farmer, and large dealer in lumber, made the following report on the first anniversary meeting of the society after he became a mem-



ber. Said he, "It has been my usual practice for a number of years past, to purchase, annually, a hogshead of rum for my yearly store of liquor. Sometimes my hogshead would want replenishing before the year came about; and sometimes a few gallons would remain in it to aid the refreshments of the ensuing year. The year past, (continued he,) instead of a hogshead, I purchased a keg of spirits containing five gallons, and this was done on the principle, that some good hands for labor could not be procured, nor retained in employment without some liquor. My object during the year has been to exert as great an influence as was in my power, to curtail the use of my keg of spirits as much as possible. This morning, I examined the keg after a year's deduction, and as nearly as I could judge without measurement, it was **HALF FULL**. The influence of the Temperance Society in my house has been, to reduce the use of a hogshead of rum a year, to the half of a five gallon keg of spirits, while other distilled liquors have been wholly discontinued in the family."

Another testimony of fidelity to the cause of temperance worthy of universal imitation, I received from Doct. B. J. Clark. Two years ago last April, I heard him affirm, that since the organization of the Temperance Society of Moreau, he had not taken the amount of an *half gill* of any kind of distilled liquor, on any occasion whatever, in violation of the constitution of the society.

In relation to the original members, it may be observed, that a considerable portion of them are dead; another considerable portion have removed to different, and some to distant parts of the country; and of the few remaining members of the first class, it is believed, that with few, if any exceptions, they remain exemplary advocates of the cause of temperance.

The funds of the society were appropriated to the purchase of a library, which has resulted in no small degree of usefulness.

From the accompanying letters of a respectable correspondent in New-York, may be seen the interest which the organization of the foregoing society excited abroad, although to many, its restrictions were considered contemptible at home.

As it is upwards of ten years since I removed from Moreau, the present number of members and state of soci-



ety I cannot certify; but have reason to believe, there are those, who, from small beginnings, and surrounded with opposition, contempt and ridicule, have lived to see the cause of temperance prevail in the land to a degree, that nothing short of a divine interposition could have effected.

To God be all the glory. To His name be all the praise. While thousands of our ruined race are rescued from an untimely grave; from the jaws of eternal death; and made the monuments of everlasting blessedness.

I am, respectfully,

Your most obt. servt.,

LEBBEUS ARMSTRONG,

Formerly Pastor of the Congregational  
Church of Moreau, during 18 years.

E. C. DELAVAN, Esqr.

#### CONSTITUTION OF THE TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

I own myself a friend to the laying down rules to ourselves of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. The stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives. Not to mention, that when our rule is once known, we are provided with an answer to every importunity.—*Paley's Elem. Mor. and Pol. Philosophy*, page 315.

ART. I. This society shall be known by the name of the *Temperate Society of Moreau and Northumberland*.

ART. II. The last Monday in October, at 10 o'clock A. M. shall forever hereafter be the time of annual meeting, and for the election of all offices, at such place as shall be appointed at the last annual meeting.

ART. III. The officers shall be a President, Vice President, Secretary, Treasurer, Librarian, Deputy Librarian, (who shall act in case of the death, removal, or absence of the Librarian,) not less than three, nor more than seven trustees, who shall be chosen by ballot.

ART. IV. No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or composition of the same, or any of them, except by advice of a physician, or in case of actual disease; also excepting wine at public dinners, under penalty of twenty-five cents; provided that this article shall not infringe on any religious ordinance.



SEC. 2. No member shall be intoxicated under penalty of fifty cents.

SEC. 3 No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offence.

ART. V. No tax or taxes shall exceed 2 Dolls. in any one year.

ART. VI. Any member, on application to the society, may be discharged, on paying the taxes, fines and expenses, due from such member, and the Secretary shall give him a certificate to that effect.

ART. VII. No member shall be compelled to serve two successive years in the same office.

ART. VIII. The trustees shall execute any resolution of the society, as to the laying out of their monies for the purchase of books and other purposes.

ART. IX. The several officers shall deliver to their successors all books, money, paper or other property possessed by them in virtue of their offices.

ART. X. In case of the death, absence or removal of the President, then the Vice President shall act in his stead; and of the death, absence or removal of the Secretary, the Treasurer shall act as Secretary, and of the death, absence, or removal of the Treasurer, then the Secretary shall act as Treasurer, and each until the next election, or an appointment *pro. tem.*

ART. XI. It shall be the duty of each member to accuse any other member of a breach of any regulation contained in article 4th, and the mode of accusative process and trial shall be regulated by a bye-law.

SEC. 2. No member shall be expelled except by the concurrence of two thirds of the members present at any meeting.

ART. XII. Three quarterly meetings shall be holden, on the last Mondays of January, April, and August, at one P. M. in each year, at such place as the society shall appoint.

ART. XIII. Any member, or in case of his death, his legal representatives, may transfer his share in the stock to any person who will become a member, and the property in such share shall be deemed to be vested in the purchaser, only from the time of such purchaser's subscribing to this constitution.

ART. XIV. Any member expelled shall forfeit all his rights and privileges in this society.

ART. XV. The manner of amending this Constitution shall be as follows, and not otherwise:—any member, wishing an amendment, shall submit it, in writing, to the Trustees, who, if they approve thereof shall deliver it to the Secretary, who shall read it to the society at the next quarterly meeting. The society shall, therefore, appoint a committee of not less than 3, nor more than 5, to consider and report therefor, at the next annual meeting; and if



approved by two thirds of the members of that meeting, the same shall then become a part of this Constitution.

(Adopted last Tuesday of April 1808.)

*Members.*

SIDNEY BERRY,  
JOHN DUMONT,  
CHARLES KELLOG JUN.  
JOHN BERRY,  
WILLIAM VELSEY,  
JAMES MOTT,  
JOHN THOMPSON,  
OLIVER BISSEL, JUN.  
ABM. P. GREEN,  
RUSSEL BURROWS,  
ELI VELSEY,  
GURDON G. SILL,  
ISAAC B. PAYN,  
WM. H. JACOBS,  
SQUIRE HERRINGTON,  
RODERICK LE BARNES,  
EPHM. OSBORN,  
WM. ANGLE, JUN.  
GARDNER STOW,  
JOSEPH SILL,  
SAML. HINCHE,  
DAN KELLOGG,

*Members.*

JESSE BILLINGS, JUN.  
THOMAS THOMPSON,  
BILLY J. CLARK,  
CYRUS ANDREWS,  
HENRY MARTIN,  
ESEK COWEN,  
ASAPH PUTNAM,  
ICHABOD HAWLEY,  
I. J. GRISWOLD,  
JESSE WOODRUFF,  
LEBBEUS ARMSTRONG,  
STEPHEN PAYN,  
JOSEPH DE WOLFE,  
JOSEPH BENJAMIN,  
JOHN LE BARNES,  
HORACE LE BARNES,  
NICHOLAS W. ANGLE,  
SIMEON BERRY JUN.  
J. J. SEELY,  
ALVARA HAWLEY,  
JAMES GROCKER.

*New-York, 12th mo. 14th, 1811.*

In consequence of seeing a printed account of an association being formed at Moreau, in order to promote a reformation, with respect to the intemperate use of spirituous liquors, I am induced, not only to address thee on the subject, and to express my satisfaction with every laudable attempt for so good a work, but to forward for your encouragement, (as well as for all who are disposed to check this growing evil) a few pamphlets for distribution. One of the Treatises is on the traffic, and the other on the customary use of spirituous liquors.

It is greatly to be lamented, that so many of our fellow creatures should give way, and indulge in practices, so injurious to their happiness, both in time and in eternity.

The numerous stills which have been erected for the purpose of converting the precious fruits of the earth into whiskey, and the consequent intemperance which results therefrom, is, or ought to be, a subject of deep regret



and sorrow to every reflecting mind. I hope your exertions to counteract this great evil will be attended with success.

And with respect, I am,

Thy friend,

JOHN MURRAY, JUN.

TO LEBBEUS ARMSTRONG.

*New-York, 6th month, 1st, 1813.*

I was favored with thy communication of the 9th of 10th mo. last, accompanied by a resolution of the Temperate Society of Moreau and Northumberland, "*admitting me as an honorary member thereof.*" It is undoubtedly honorable to be associated with men of upright views, and who are in the best sense of the word entitled to the appellation of *philanthropist*. Your association is worthy the patronage of all good citizens, and I hope you will be encouraged to persevere, both by example and precept, in lessening an evil, which calls for the united exertions of the benevolent to restrain, and if possible, to "*chain down the mighty destroyer of the human race.*"

The prevalency of the intemperate use of ardent spirits is much to be lamented; and perhaps there is no better way to promote a reformation thereof, than by the establishment of societies throughout the state, on a plan similar to yours; to distribute suitable tracts on the subject, and at some proper time to address the legislature, who may be induced to enact laws for the purpose of lessening the number of taverns and petty grog shops, which are nurseries of vice, and many of them nuisances to society.

We have lately made a selection from different authors on the subject of the intemperate use of distilled spirits, and as a few of them may be usefully spread in your country, I herewith forward a number of them, which I solicit your acceptance of, not doubting your exertions to promote their circulation in a way most likely to do good.

Although your association is formed for the promotion of one object, yet as I consider your views as the result of a disposition to advance the welfare and happiness of mankind; and as war is productive of many evils subversive of man's truest interest, and substantial good, I am induced to present the society with a treatise on that sub-



ject, taken from the writings of the celebrated *Erasmus*. As the sentiments of that great man deserve not only to be read, but to have due weight on the mind of every philanthropist, I hope your society will peruse the work with all the impartiality, (divested of prejudice,) which the importance of the subject demands. In proportion as the mind is open to conviction, and the light of *truth* and *reason* is suffered to illuminate the understanding, it seems as if the doctrines of the gospel would have the *pre-eminence*; and an acknowledgment raised in the heart, to the purity and excellency of that state, which is so beautifully described by the heavenly host at the birth of Christ, —“*Glory to God on high, on earth, peace, and good will to men.*”

If I know any thing of Christianity, and what it is that ought to form a prominent feature of a Christian, it is a conformity to the example and precepts of Christ, and his apostles, which appear to me to be very repugnant to that spirit which leads to *wars and fightings*.\*

I feel tender of those who do not see this subject in the same light which I and many others do. Charity and liberality are Christian virtues, and I wish to cultivate those amiable traits in the human character. With sentiments of respect, and with desires that your hands may be strengthened in the good work you have undertaken,

I subscribe myself,

Thy real friend,

JOHN MURRAY, Jun.

## ARTICLE II.

### *Who is bound to sign a Temperance Pledge?*

There are two classes of persons now withholding their signatures from the temperance pledge—one consists of the decided opposers of all temperance reform, and the other is a large class of persons whose convictions and practice are on the side of temperance; who rejoice in all the good accomplished, in all the triumphs secured, but for themselves, have not felt at liberty to sign the temperance pledge. Of this class, not a few are found in our

\* Sermon on the mount—James, chap. iv.



churches, and not a few adorning the Gospel. Now we need their influence and co-operation, and we trust we shall have them; indeed we think we *must* have them if they will carefully look at this matter, as they do at any question of christian duty. While we respect their feelings, we are anxious to call their attention to some considerations which, to our view, have no little influence in settling the question.

The reasoning of these brethren, is this; we have no need of entering into the engagement contemplated, we are temperate men, *abstinent men*, from Christian principle and conscientious conviction, and (as an esteemed correspondent writes, whom we had hoped to find as ready to embark with us in this, as he is in the distinguishing charities of the age,) "I do not like binding myself by signing my name to any thing that my conscience, and duty to God, voluntarily, or through the urgency of the grace and spirit of God, lays me under an imperative obligation to do without it." This is undoubtedly the strongest form of the objection, and we have to say of it—

1. The temperance pledge imposes no obligation which this reasoning does not allow. There is no *new* obligation formed, consequently no violence done to conscience. If a man be temperate on principle, he is the one who can best afford to give his name to the pledge, for it only gives a *form* to an obligation already felt, to a purpose already formed. His objection then, cannot rest on the supposition of impropriety in the thing itself, but on expediency. We remark again, that on this ground,

2. The man of principle, derives himself, great advantages in signing the pledge. The solemnity given by the signature, to a duty already acknowledged, *greatly strengthens his purpose*. It gives prominence and importance to the subject, and keeps watchfulness always alive. In this respect, it has the same place with a profession of religion. Some say, "we can be Christians and not connect ourselves with the church—we live according to christian principle, without the form." But who that has entered on the profession, has not felt, that the fact of his having (so to speak) come under bonds by that profession or covenant with the church—the fact that he is a sworn servant of Jesus Christ, braces his mind in view of duty, arms him with more resolution, enables him



to act with more promptness and decision. So we conceive it to be with the solemn signing of the pledge." Besides, by this, a man is furnished with *one of the best means of resisting temptation*. The most conscientious of us are infirm creatures, and such are the insidious temptations which beset us, that every additional barrier is an advantage. We can easily conceive the case, nay it has actually occurred—a good man may be in circumstances of temptation—plausible temptation, where his convictions of abstract duty may not for the time be clear and he may reason, "I do not violate any pledge—I transgress no engagement, I may take a little"—and in this way may commence a sad departure from the path of sobriety and duty. But in the case of one, who has signed the "*pledge*," there is another barrier to be overleapt, before, in any temptation, *he* can go astray. And though we cannot speak of it, as an infallible guard, still, it wonderfully strengthens a man's position. Men sin against clear conviction every day, and so they do against solemn engagements—but every observer of society, knows that the solemn engagements hold to the path of duty, where mere conviction alone, would not. Take the case already referred to, to illustrate this, that of a professor of religion; persons are every day seen, who *now*, in the church, are exemplary men, who have acknowledged, that they have cherished a hope in Christ, for years previously, and again and again yielded to temptation, led astray (notwithstanding their convictions) with the reasoning, "we have made no engagements, we violate no plighted faith, we need not then be so rigid." In the profession of religion as well as in the temperance association, there is no doubt also an important check, derived from the fact, that others are *knowing to the engagements made*. And this operates beneficially on others, in *securing from temptation*.

The time was, when to say "I am a temperance member," even in respectable circles, exposed to mortifying remarks, and that exposure no doubt deterred many from enrolling their names; but it is not so now. The feelings of a man are respected—in every honorable circle, where it is known he is a temperance member, care will be taken, not to put him in a situation, where he will be tempted to violate his engagements. The known fact,



that he is bound, will direct the course of conduct, while on the other hand, the same company, will not hesitate to offer and press strong drink upon the man who has come under no engagement. If we take the case of two young men, just emerging into life, in these two situations, we shall at once see the advantage he enjoys who has signed the pledge, over him who has not, in a circle of young men, of high and honorable feeling.

Another advantage, the man who signs the pledge will derive, will be *a quickened interest in the advance of temperance*. A man may deplore the evils of intemperance, he may pray and long for the removal of the "giant monster," but the whole history of the present temperance reform, compared with what was previously done, clearly shows, that with both these he will effect little. It is a fact which every one knows, who has looked at the matter, that little or nothing was ever accomplished until the work of reform began in *the very form* we now advocate. It was this, that created an *identification* with the advance of temperance—that brought to bear an influence, in force and extent, heretofore unparalleled—rallied a union, perfectly consolidated and irresistible.

Many there are, (and we are ourselves among them,) who acknowledge, that nothing like the interest was felt in removing the evils of intemperance before, as since signing the temperance pledge. The signature, proved like an enrolment in a military corps, where the connection formed and unity of interest constituted, proved almost a talisman in exciting to suitable action. Let every member of a temperance society look back and make the calculation, and he will be astonished to find how much in the way of quickened interest, deep anxiety, liberal devising and prompt action, is attributable to the simple circumstance of his joining a temperance association. To these personal advantages, others might be added; but we proceed to notice some of another kind.

3. *The benefits resulting to others*, are alone sufficient, we think, to induce every good man to give his name to the pledge. Look at these, as they present themselves in *the domestic circle*. It is not necessary here to speak at large of the deep concern of a parent, and especially a Christian parent, in its welfare. Nature and religion combine in prompting it. Now with all this before us, we



may ask, does not the example of the parent, signing the temperance "pledge," go far to secure the good desired. What has been the most extensive bane to domestic comfort? What has brought the most fearful blight over fondly cherished hopes? Intemperance. And under what circumstances has the desolation so much and so bitterly deplored occurred? Precisely under the circumstances of our *non-pledging* brethren—where every one was left to his own conviction, and this conviction alone, combating formidable, multiplied, temptation.

Allowing a father having all the benefit of strong conviction, and the aid of gracious influence, to finish his course immaculate, as respects the sin of intemperance, what security had he concerning his sons, in all the giddiness and self-sufficiency of youth rushing into the arms of temptation?—verily none. But let the whole case be changed; let the parent take to his own aid, the written pledge; let him encourage his sons to follow his example, and his security is great; his hope may well be strong, that they will be a comfort to him.

It is a fact, which we have recently heard strongly acknowledged, that a man can rear a family, with tenfold more satisfaction now, than he could ten years ago, simply on account of the temperance reform, in the shape in which alone we know it. And there is no doubt, but this fact will become more apparent every day. The advantages to the *social circle*, are equally great. Here it is a matter of fact, that no man, however temperate he may be, receives credit for his abstinence, except as connected with a temperance association. We acknowledge that it is unfair, still it is to a very considerable extent the fact, that the *non-pledging* are claimed by the *drinking*. The case has occurred again and again, where the absolute drunkard has publicly congratulated himself, with having the most respectable non-pledging men on his side. Now, in the calculation of social influence, we may remark that every man has some who look to him—some with whom *his* name has great power. Even if he may not do it for his own sake, yet by signing the pledge, he carries the benefit of rigid abstinence into the midst of them. He might never have needed the pledge for himself, but among them, judging from the ordinary materials of society, nine-tenths may be saved through his example. The truth is, that



thus from him who lends his name to the temperance pledge, an influence goes out, which is constantly and silently working and scattering benefits, when and where he little thinks, and may never know. We are well aware, how common the inquiry is, when calling on men to subscribe for a charity—where is Mr. ——'s name and Mr. ——'s. And it is precisely so in all public concerns; the influence of a name often makes a thing succeed. The man who hesitates to sign the *pledge* should ask himself, whether he is willing, by so doing, to forego the privilege of scattering the benefits he might otherwise scatter.

4. The best means of promoting the temperance cause, is to sign the pledge. Our brethren with whom we reason, profess to love this cause, and would be happy to see it succeed; and they believe that much good has been effected. But suppose their own example had been followed, what would have been done? We think we may confidently say, nothing. Let their example be henceforth followed, and the result will be, the cause will not stand still, but retrograde, and intemperance will re-conquer the soil now won.

From the impediments we now experience, we may judge what will be the effect, when they become productive causes. It is found now, that the greatest difficulty in the way of complete success, is, in the sceptical feelings of our non-pledging respectable brethren. Though they may not be sensible of it, and would deprecate it, they are hindrances. We have heard it mentioned again and again, by men who have felt the hindrance, in their efforts to promote the cause. Thus a good man who withholds his name, is called to calculate not only the good he might do by his signature, but the positive injury done by his withholding it.

We long to see the glorious dawn of this reformation, become full and permanent mid-day. We long to see its benefits diffused through every circle in society, and throughout the world. But how is this to be secured? Not by pains and penalties, not by the sword—nor by party influence—simply by public opinion. And what makes public opinion? The union of enlightened, good men, men of principle, men of integrity, men of sound conscience. Every good name helps to make the public



opinion; every consistent member, conspires with his fellow member, to magnify the cause and swell the public gale. All good men, are accordingly, called upon by their desire for the final triumph of temperance, to enrol themselves with the reforming host. Let such come and it is all we need, under the blessing of Heaven—the cause, like the war chariot, will go on conquering and to conquer.

5. We urge as a final consideration, the benefits resulting to religion, from the temperance reform. These have undoubtedly been signal, and as fully brought out, at the meeting of the various ecclesiastical judicatures, cannot fail to make the christian heart thrill with joy. The temperance reform has proved itself a most important preparatory work—but how? Let us remember, that we know nothing of it, except in connection with the written pledge. It has proved a blessing, precisely in that form in which we advocate it. Men have not been brought to do any thing, on the ground of *mere conviction*; but as this has been sustained by the *temperance pledge*. We have already gone far beyond the limits anticipated, or we might with advantage dwell here. To us, this is a strong point. Its appeal then, is this, as men love the advance of religion, as they long to see the kingdom of the Redeemer built up, let them patronize the preparatory work, let them throw their influence into the temperance reform. Let them do this, in the only form in which we know it—in connection with the written pledge.

ALEX.

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### ARTICLE III.

#### *Deficiencies of Temperance Societies.*

After the formation of the “Temperate Society” of Moreau and Northumberland, or contemporaneous with it, was the organization of another society at Kingsborough, in the county of Montgomery; not however upon the principle of total abstinence. Men were not yet prepared to wed this saving maxim, “for better or for worse;” few perhaps had contemplated the possibility of an ultimate and irrevocable divorce between the drunkard and his cups, and an alliance for life, with the rigid virtue, temperance. The two societies formed in 1808, failed



here, and that of Kingsborough more than the other, for the constitution of the former only imposed a duty of 100 per cent on all the ardent spirit used by its members.

It was doubtless owing to this laxity of principle that the effect of these societies remained so long inconspicuous and circumscribed. The advocates of the cause in those days, like too many at the present time, neglected that deep scrutiny into human character and the principles of human conduct, which might have taught them, that a pledge so compromising and indulgent to sin, was like Penelope of old, half the time engaged in unraveling its own work. Doubtless they thought that the hasty and enthusiastic reformers, who now and then sprang up and reproached them for their supineness, would destroy all by their indiscreet zeal. The sin of *ultraism* was then as it is now, a vague terror, a shadowy bugbear, feared and shunned by all, though none could ever point to the actual mischief it had done.

That there were men even then who could see much farther down the stream of time, than the point to which the "temperance experiment" has now extended, we have abundant evidence. It is true we cannot, in the interval between 1808 and the close of the year 1825, trace in organized efforts, the visible and appreciable results of the working of that hidden leaven, destined so speedily to change the face of things, yet here and there, we discover evidence that the apathy then far too general, was not universal. Many there were, who, like Dr. Rush, lifted up a warning voice, and proclaimed the need of speedy and effectual resistance, to the tide which was overwhelming our land. In 1820 a tract of 32 pages was published by the Hartford (Conn.) evangelical society, announcing the startling truths, and presenting the appalling views contained in the subjoined extract :

"The enormous consumption of ardent spirits in this country involves an incredible waste of property. When the marshals took the census in 1819, they were directed to collect and return to the secretary's office, the amount of all domestic manufactures, of any considerable importance, in the United States. From these returns it appears that no less than 25,499,382 gallons of ardent spirits were distilled that year ; of which were exported 133,853 gallons, leaving 25,365,529 gallons to be consumed at home. The same year, about 8,000,000 gallons of rum and other foreign distilled



liquors were imported to this country, which being added to the above 25,365,529, produces an amount of 33,365,529 gallons, for our home consumption in a single year! Since 1810 it admits not of a doubt, that there has been a steady and rapid increase. But not to insist on this, let the aggregate of domestic and foreign spirits stand as above at 33,365,529 gallons; and let it be made the basis of a few plain calculations. Now 33,365,529 gallons, is 248,932 hogsheads, (at more than 134 gallons the hogshead,) which, supposing one team to carry two hogsheads, would load 124,466 wagons. These, allowing only three rods for each team, would reach more than 1,166 miles, or nearly the whole length of the United States, from north to south! The number of hogsheads necessary to contain the liquor, must, upon a moderate computation, cost 600,000 dollars, and would, if placed so as to touch each other, reach more than 178 miles, exceeding by 48, the whole length of Massachusetts Proper, on the northern line. Or, to present the subject in another light, the quantity of ardent distilled spirits, which is annually drunk in the United States, is sufficient to fill a canal 42 miles long, 10 feet wide, and 2 feet deep; affording convenient navigation for boats of several tons burthen!"

This deluge of liquid fire was found sufficient to allow for the annual consumption of each man, woman and child in the United States, *four gallons and a half*. After deducting 1,185,223 slaves, and 1,670,000 children, the number of each of those classes supposed to enjoy the enviable privilege of being debarred the use of strong drink, the quantity was seven and an half gallons to each adult, or from *fourteen to fifteen* gallons to each adult male.

The effects upon life, prosperity, wealth, and happiness, of this high-handed national and individual suicide, were boldly, and in many varied lights, presented to view. Half the sum thus annually wasted (alas how much worse than wasted!) would, it was found, maintain more than 25,000 teachers, while the other half would print and distribute 20,000,000 of Bibles.

After surveying with great ability, the causes, the insidious progress and the terrible effects of intemperance, this valuable essay concludes with proposing the following remedies. 1st. *Total abstinence*. The author quotes the sound observation of Dr. Rush, "that persons who have been addicted to the use of ardent spirit, should abstain from it *suddenly and entirely*. *Touch not, taste not, handle not*, should be inscribed upon every vessel that



contains spirits, in the house of the man who wishes to be cured of habits of intemperance." But must the poor sot be left thus, in the house full of such vessels, to his own strength, which is weakness, and his own resolution, which is as tow before the fire? It was not as yet perceived that by the aid of human hands, and through the sympathies of compassionate hearts, his house might be so hedged about, that those dangerous vessels should find no admission, and that he might resist temptation, not in his own strength, but in that of his neighbors.

The 2d remedy is "the laying heavy duties on all foreign and domestic spirits."

3d. "A conscientious regard to the public good in the appointment of informing officers and retailers of spirit." Oh, most lame and impotent remedy!

4th. "A moral test act, declaring every drunkard unfit to hold any office, and disqualified to vote in any public meeting."

5th. "The electors in every town, to withhold by mutual agreement, their votes from every man who is known to make too free use of the bottle, or to buy votes with liquor."

6th. "Much might be done by excluding the intemperate from all reputable company."

7th. By the formation of societies "within convenient limits, and comprising the most virtuous and influential members of the community. They might enter into articles of agreement to discontinue the use of spirits in their own families; to recommend the same abstinence to their friends and dependants; to restrain their children and servants from mingling with the idle and dissolute; and to countenance and aid informing officers and magistrates in the execution of the laws.

"It is a matter of thankfulness that a large number of such societies have lately been formed in various parts of New England, under favorable auspices. It is hoped that many more will be formed, and that by their influence and exertions thousands may be prevented from plunging into the gulf of intemperance. Let none who wish, and labor, and pray for the promotion of good morals, *faint or be discouraged*. *Let us not be weary in well doing, for in due season we shall reap if we faint not.*"

8th. "Faithful discipline in the churches."



9th. "Voluntary agreements among farmers, master mechanics, and all employing laborers, not to drink themselves or furnish for those in their employ."

10th. "Religion."

In another temperance tract, entitled with some asperity "*a mirror for christian poisoners, legal swindlers, their associates and abettors*: by S. Bronson, 1823," we find distinctly and faithfully urged, the duty of all to withhold countenance, protection and support, from those occupations whose immediate and necessary tendency is to undermine and destroy every thing *lovely and of good report* in society. We solicit the attention of the reader, in a spirit of candor, to the following remarks. They will perhaps convince him, that the subject was as ably thought of, in 1823, as at this time.

"There is a class of men whose baneful influence and vile attacks upon society are more to be dreaded than those of the highway robber. They strip their fellow citizens of their property; they destroy industry and morality, and every christian virtue; and promote idleness, poverty and disease. They are the root, the chief source of more than half the crimes committed in the land. They destroy the comforts and hopes of their victims, and send them to an untimely grave. They promote the commission of every kind of crime, robbery and murder not excepted. The separation of husbands and wives, the abandoning of parents and children, and their mutual hatred and discord, can generally be traced to the same origin."

"But how can that man who connives at this baneful manufacture and traffic, pretend to call himself a minister of that gospel which teaches love and good will to men; or how can he, who vends poison and liquid fire, say that he believes in a future retribution, or that he has faith in him who has said, "All things which ye would that men should do unto you, do ye the same to them." Could any one in his right mind wish his neighbor to give or sell him a poisonous draught which would deprive him of his reason, and cause him to commit crimes that would subject him to the loss of life or liberty; and entail everlasting disgrace upon himself and his posterity? No person who has for any length of time manufactured or vended ardent spirit, can speak the truth and say that his occupation has not been attended with pernicious consequences to his fellow creatures. And no doubt many a one is now living, who recollects with horror the vending of that draught which caused either the premature death, or murder, of one or more of his fellow creatures.



“Manufacturers and venders of ardent spirit are almost the only accessaries to crime that the ingenuity of man has not invented laws to punish. He who only advises or assists in the destruction of his neighbor's property, or in the elopement of his child or ward, subjects himself to the penalties of the law ; and he is adjudged a murderer, who only advises or assists in the destruction of a human being. And yet he whose daily employ is dealing out poisonous draughts to the destruction of mankind, and the promotion of every kind of vice, is called a christian, and often hailed as one of the pillars of the church. But the members of that church, who boast of such pillars for its support, may blush to think of the price of blood, that could not gain admission into the Jewish treasury.

“It is in vain that manufacturers and venders of ardent spirit deny the charge of being accessory to the crimes attending the use of this poisonous liquid. As well may the poisonous adder declare that he has no agency in communicating the poison that destroys the life of his victim. Drunkenness, with all its attendant evils, is daily increasing, and will continue to increase, so long as the employment of making and selling ardent spirit is considered honorable. It is indeed surprising that any christian society should admit into, or retain within its body, any person whose occupation proves so destructive to mankind.

“No person can be admitted into, or remain a member of the society of Friends, who is known to be engaged in the manufacture or sale of ardent spirit. Much good might be done by forming societies, whose members should engage to trade with those only, who would banish spirituous liquors from their stores. It is the duty of every individual to look upon that person as a bad member of community, who gains a livelihood at the expense of the characters and lives, the present, and the future well-being of his fellow creatures. Whatever some may think, still the assertion is true, that no person can be engaged in the manufacture or sale of ardent spirit, to be used as a beverage, and be a *virtuous* christian, or an *honest* man. For that person cannot be virtuous, who will follow an occupation that promotes vice ; neither can he be honest, who will rob his friends and neighbors, by selling for a price, that which is worse than nought. And that person or society, that lets any tenement or privilege to any person or persons, to establish any trade or occupation, that promotes vice, and he that encourages any such trade or occupation, by any trade or traffic, with him or them who are engaged in it, become accessaries to all the crimes and miseries attendant on such trade or occupation, as much as *he* who secretes stolen goods, becomes accessory to theft. And no person needs pretend to the appellation of *Philanthropist* or *Christian*, who in any shape or manner, willingly gives aid and comfort to one portion of community to rob, poison and destroy the *other*.



As well might *he* declaim against thieving and robbing, and partake of the spoils. And that *christian* or *minister* who refuses faithfully to admonish manufacturers or venders of ardent spirit, and occasionally partakes of the exhilarating glass, may rest assured that his admonitions to the tippler or the drunkard, 'will be as sounding brass or a tinkling cymbal.' And that christian who will plead for the use of a bad thing, 'the invention of man's wisdom,' by saying, 'It is a creature of the Almighty,' may blush when he condemns the worship of Juggernaut; and is as much an enemy to God and a despiser of his works, as he who prostrates himself before the idol. For ardent spirit and Juggernaut are 'the invention of man's wisdom,' and he who drinks the one, or worships the other, performs an act which God never designed for the benefit of man. Otherwise he who condemns drunkenness or opposes idolatry, 'will be found to fight against God.'"

But if, to do, had been as easy, as to know what were good to be done, we had not at this day been arguing for temperance. We might never have witnessed the necessity that now exists, of appealing to the friends of this cause to consider carefully, whether they are not neglecting a duty of immense importance, in this affair. Are they not many of them strengthening the influence opposed to temperance, by frequenting taverns and stores where intoxicating liquors are sold, while they might without detriment to themselves, throw all their influence into the opposite scale. The division of mercantile industry, called in this country the grocery business, is rendered profitable almost solely by one branch of it, and that is the sale of ardent spirit. The other branches are greatly subservient to that, and in a great many instances, the wholesale merchant, for the sake of selling a bill of liquors, will take but little more, and frequently less, than cost, for such staple articles as teas, sugars, coffee, and the like. How then, we ask the friends of temperance, can you expect grocers to abandon the sale of ardent spirit, when you do not in your purchases, discriminate in favor of such as do not sell it? In all cases they must enter into competition with other merchants, and sell goods at the market prices. Hence the reason there are so few in the grocery trade, who do not sell ardent spirit, and the reason moreover, why there *will be* still fewer, for without an increased patronage they cannot be sustained.

But if temperance men would act consistently on this subject, the few houses in the grocery trade who do not



sell spirit, might be well supported, although their profits are very light. They might do an amount of business sufficiently increased to sustain their establishments, even with small profits. If the friends of temperance really desire (as they unite in declaring) the abandonment of the spirit trade, we can assure them they must encourage temperance stores, and not suffer them to languish and die. If this course is not promptly taken, it is in vain, for the reasons stated above, to hope that their wishes should be realized as long as ardent spirit continues to be an important article of commerce.

In every one of our principal cities there are wholesale grocers who do not vend ardent spirit, offering every advantage to the country merchant that any other houses present to them, and who are making on a liberal scale, the grand experiment of continuing the grocery trade without the sale of spirit. With an increase of patronage equal to the decrease of profits, the experiment will succeed; without the efficient sanction of an enlightened public, it cannot.

If the opinion prevails, that houses not dealing in spirit are obliged to charge higher prices for goods, than those who do, it is proper that it should be set right, and distinctly stated that such establishments have no expectation of selling goods, except in fair competition with the trade in general.

Let the friends of temperance make it a point to call on such grocers as do not vend ardent spirit, and if on trial, they find that they can purchase more advantageously elsewhere, then, certainly, there would be much less cause of complaint, if they should do so; for good purchases are often equal to good sales.

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#### ARTICLE IV.

*Proceedings and Speeches, at a meeting for the promotion of the cause of Temperance in the United States, held at the Capitol in Washington, Feb. 24, 1833.*

This pamphlet may justly be regarded as marking an era in the annals of the temperance reformation. Previous to the year 1832 little favor had been bestowed



from high places, on the efforts of those who were laboring in this cause. In the course of that year the governors of Kentucky and Massachusetts, and the representatives of the people of Ohio, had given more or less of official notice to this great work of benevolence, while the secretaries of war and the navy, especially the former, had adopted efficient measures calculated to purify their respective departments of the public service, from the plague of intemperance. The firm and judicious course of measures adopted by the secretary of war, if censured by some, at the time, as harsh and premature, has already been abundantly justified by the best of all tests, experience; and such a measure of success, as will long entitle that distinguished statesman to the gratitude of his country, and in an especial manner, to that of every member of the army.

The society organized at Washington, on the 24th February, adopts the style of the American Congressional Temperance Society, in allusion to the character of its *materiel*, and possesses that measure of influence; the individual character and official station of its members can give. This must doubtless be great, and the geographical position of the society, in the heart of the confederacy, the "seat of empire, from which the great avenues of communication diverge, to every section of our republic" must give it a very decided advantage. And moreover, if we may be pardoned for once more alluding to individual character, we may say this society enters the field under more favorable auspices than many of its humbler predecessors and contemporaries. Its presiding officer, notwithstanding the numerous and diversified temptations and exposures of a frontier life, has passed through a distinguished career of usefulness, without having ever tasted ardent spirit. In his numerous journies as a commissioner for the United States, in the damp and chilling climates of the northwestern lakes, and through the swamps, fens and miasmatic tracts of the Mississippi, his uniform abstinence from spirituous drinks, had made him a model of temperance, before temperance societies had been heard of in those remote solitudes. This circumstance gives him an influence, as an advocate of temperance, which neither the elevation of official station, nor the splendor of talents could bestow. We have reason to know



that the personal character, and even the most minute particulars of the individual habits and practices of the presiding officer of a temperance society are matters of importance, and most seriously affect his influence. Passing the distinguished names that intervene, we find at the head of the executive committee of this society, that of the Hon. Theodore Frelinghuysen of New-Jersey, a name which is in itself a promise and a guarantee of extensive and solid usefulness.

Constituted as this society is, we may not perhaps expect it will descend to the drudgery and the minute attention to detail, by which other associations in this work must establish a claim to usefulness. Its efforts will probably be incidental and occasional, rather than the every-day work of life, but its influence will be permanent and perpetual, and must be felt from one extremity of the Union to the other. If it should continue the labor so well commenced in the pamphlet before us, and toil with others in the great and indispensable work of disseminating light and information, greater facilities will evidently be within its reach than any other society can command.

The able address with which the proceedings of the meeting commenced, seems to us well fitted to inspire the friends of temperance with a deep conviction that the efforts in which they are engaged are tending to sure success. The present age differs widely from all that have preceded it, not only in the disposition so widely evinced to unite for the accomplishment of those objects upon which the welfare of society must rest, but in the vastly augmented facilities for carrying into complete effect every project of benevolence. A copy of the Bible can now be furnished to an inhabitant of the shores of Lake Superior, for fifty cents, and from seven to nine mills is a sufficient sum to defray the expense of publishing a copy of a newspaper that has a wide circulation. Add to this the consideration of the highly improved methods of education, and that easy and rapid intercommunication maintained by a vast and constantly increasing commerce. It cannot be denied that this universal activity, and the consequent rapid exchange and wide diffusion of knowledge, of sentiments and opinions, must tend greatly to raise the standard of civilization and morals. The efforts



made within the last fifty years, in every part of Christendom, to diffuse over pagan countries the blessings of true religion have, as is incident to the nature of all such efforts, been repaid seven fold, into the bosoms of their authors. It is now so generally understood that the withholding this kind of aid from our fellow men tends to our own poverty, that we may with confidence anticipate not only the continuance of this description of effort, but its immeasurable and incalculable increase.

We therefore think the views of the hon. secretary of war, not only sound, but characteristic of more clear discernment, unbiassed wisdom, and calm reflection, than the majority of those engrossed by the absorbing cares of public life find time to make. After glancing at the history and character of the evil against which temperance societies are arrayed, the address proceeds :

“ But let us hope, that a brighter day is opening upon us. The extent and consequences of this evil are now fully appreciated, and the conviction has spread far and wide, that the best interests of society require a vigorous and united effort for its suppression. A few years only have elapsed, since public attention was drawn to the subject. Some zealous individuals proposed the formation of societies for the prevention of intemperance, and labored long and successfully for their establishment. They had prejudices to encounter, interests to contend with, and inveterate habits to subdue. But they have seen the triumph of their principles and plans. Associations have been formed, both here and in Europe, for the accomplishment of this great object. And they are earnestly striving to arrest the march of those, who are on the road to destruction, and to fortify those, who are exposed to temptation. Destitute of all legal authority, their efforts are limited to persuasion, to conviction, to example. The most beneficial results have already followed their labors. The manufacture and consumption of ardent spirit have been reduced. Many have been recalled to a better life and better prospects. And what is far more important, experience has set its seal upon the value and practicability of the plan. Ebriety has ceased to be the standard of hospitality, nor does fashion require its votaries to convert scenes of rational conviviality into scenes of vice, and sometimes crime. I was forcibly impressed with the extent of this salutary change, when looking along a well filled table, during the past season, in one of our most splendid steam boats, those floating palaces which we owe to the genius and enterprize of Fulton, I perceived that not a drop of ardent spirit was placed upon the table, nor demanded by a traveller.



“ The voluntary engagements to abstain from the use of spirit, which are assumed by these associations, operate powerfully upon the members. Self respect and the pride of character are thus brought to the aid of virtuous principles and just resolutions, frequently in a contest with habits and appetites, whose strength and power can only be fully known to those who have yielded to their dominion. Such pledges are in themselves both virtuous and salutary. All societies, having just and definite objects, must require the members to co-operate in their attainment. This condition is the very bond of their union, the life preserving principle, which gives and maintains their existence—and if any are saved by the obligations and associations thus assumed, as members of temperance societies, all who are co-laborers in the work, are entitled to commendation, and to the respect and gratitude of the community. Ask the father, who has seen the son of his age and hopes, qualified by nature, habit, and education, to perform an honorable and useful part on the stage of life ; who has seen him abandon all these prospects, and become the slave of this most disgusting propensity, and the companion of all that is vile in the community ; ask the father the value of an association, which will redeem the lost one from this thralldom, and restore him to society, to his friends, to himself. Ask the heart-broken wife, who has seen the partner of her cares, the father of her children, forget all, abandon all, and ruin all that should be nearest and dearest to him, and seek pleasure in the abodes of vice and intoxication, ask her whether these labors of love and charity, which pluck the brand from the burning, are useless and inoperative. Ask the children, whose father is a stranger to their love and affection, and who barter their happiness and his own for scenes of dissipation and intoxication, and let them calculate the value of redemption, and their gratitude to those who break his bonds and set the captive free. Ask society, whether the restoration to a useful and honorable life, of some of its most promising but once lost and unhappy members, is not a source of satisfaction and gratulation—and all this has been done and is now doing.

“ Who ventures to say, there is no cure for this malady of mind and body? No signal of safety, which can be lifted up, like the brazen serpent of old, and whereon the afflicted may look and be healed? No power of conscience—no regard for the present, no dread of the future, which can stay the progress of this desolating calamity? It is indeed a disorder, which falls not within the province of the physician. Empyricism has prescribed its remedies, and various nostrums have been administered, with temporary success, calculated to nauseate the patient, and thus by association, to create a revulsion of feeling. But little permanent advantage has attended this process. As the habit of intoxication, when once permanently engrafted on the constitution, affects the mind



and body, both become equally debilitated. And restoration to health and self-possession can only be expected from a course of treatment, which shall appeal to all the better feelings of our nature, and which shall gradually lead the unhappy victim of his passions to a better life and to better hopes. The pathology of the disease is sufficiently obvious. The difficulty consists in the entire mastery it attains, and in that morbid craving for the habitual excitement, which is said to be one of the most overpowering feelings that human nature is destined to encounter. This feeling is at once relieved by the accustomed stimulant, and when the result is not pleasure merely, but the immediate removal of an incubus, preying and pressing upon the heart and intellect, we cease to wonder, that men yield to the palliative within their reach. That they drink and die. That often, in one brief night, they lie down in time and awaken in eternity.

“But important to society as is the change, from a life of vicious indulgence, to one of temperance and virtue, in all those whose situation calls for this change, still this subject becomes unimportant, when compared with the ultimate object of those, who are prosecuting the warfare against this great enemy of the human race. They seek not only to cure the malady, but to render its recurrence impossible—to save all from the dangers which threaten them. To prevent the abuse, by preventing the use, of stimulating liquors, and thus preparing the way for the entrance upon life, of a generation not exposed to this fatal temptation.

“Let then one mighty effort be made, to banish from our land this bane of national and individual prosperity. Let there be a union of hearts and exertions. Experience and reflection will soon disclose the most practicable plan of effecting the object. Precept and example, when they go together, go far in their operation upon human affairs. Let them be here united. The nature and extent of the evil must be laid open to all. Such an effort would be a crusade, far holier than that which sent the nations of Christendom to the land of Judea, to seek through battle and slaughter the tomb of the Saviour. It would be a crusade of virtue against vice. An effort to give tone and strength to public sentiment, and to direct it to the attainment of one of the most important objects which remains to man to accomplish. Which would reduce the black catalogue of crimes and criminals, and give an entire new aspect to human affairs.”

Several important facts are alluded to in support of the opinion that ardent spirit is never required in a state of health; that it is not merely useless but eminently pernicious, and the rapid and indiscriminate destruction its use has brought upon the native tribes of America, is feelingly deplored. It is stated that in the disastrous retreat



from Moscow, which broke the sceptre of Napoleon and rescued the nations of Europe from his iron grasp, the soldiers who were perfectly temperate resisted the elemental war around them, when "the general pulse of life stood still," and their less prudent companions, in countless multitudes, became the victims of a cruel death. The instinctive discrimination of the inexorable cholera, and an host of other arguments, drawn from the civil and domestic relationships, from the life that now is and the life to come, are arrayed to frighten the inebriate and the temperate drinker from their perilous exposure, and the address thus concludes :

"But powerful as are these considerations, they are not all that appeal to us. If there are trials in the present life, there are likewise mercies. Hours and days of comfort and happiness, which are freely offered and may be freely accepted. Can the pleasures of the bowl be weighed in the balance with the rational enjoyments within our reach? With the tender affections of those whose hearts are knit to ours; with the respect of society, with the consciousness of doing well and deserving well, and with all those moral accompaniments which, if not the reward, are yet the sure attendant upon virtuous resolutions and a well spent life. To youth, to manhood, and to age, these considerations appeal, with an energy proportioned to the circumstances of each. All hold their destinies, more or less, in their own hands, and whether these shall be for evil or for good, depends upon the course and conduct they may adopt.

"Our exertions then should be extended, as the evil itself has extended, from our inland to our maritime frontier, and from the St. Croix to the Gulf of Mexico. Happy will it be for ourselves, still happier for those who are to succeed us, if we can banish intemperance from this highly favored land! And if all, who acknowledge the importance of the work, will unite in its accomplishment, the object can be attained, certainly and effectually. It would be a monument far prouder than the genius of antiquity has bequeathed to us, and more useful than any which modern wealth and power have erected, for the generations that are to follow us upon the theatre of life. Mouldering and dilapidated are the temples of Athens and of Rome. Lost are the sites of Nineveh and Babylon. Forgotten are the countless millions, who have filled their places upon the earth and disappeared. But this moral victory would live in remembrance until the advent of the promised era, foretold in prophecy and invoked in poetry."

Next in order, is the animating address of the Rev. Dr. Justin Edwards, the distinguished secretary of the Ameri-



can temperance society, in support of a resolution purporting "that the success of the cause of temperance, in this and other countries, affords high encouragement to the friends of morality to persevere in their efforts, till intemperance and its evils are banished from the earth." Here are presented the facts, that in the United States, within a very few years,

More than 1,500,000 have ceased to use ardent spirit.

More than 1,500 have ceased to make it.

More than 4,000 have ceased to sell it.

More than 600 of our vessels now navigate the ocean without it.

More than 800 of the 1,107 men belonging to the Mediterranean squadron, have voluntarily relinquished it.

In the army the daily dole of *poison* has been discontinued by authority of the secretary of war, and his decision has been met by a corresponding disposition on the part of officers and men. Moreover 5,000 drunkards have in five years been reclaimed; more than 30,000 have already, within the bounds of the United States, by the change in public sentiment, been saved from becoming drunkards. More than 4,000 temperance societies have been formed; and in Great Britain, more than 100,000 individuals have already pledged themselves to the same work of mercy. These assertions rest upon unquestionable authority. Let friends and foes consider and examine them in all their bearings.

The resolution introduced by the Hon. Mr. Cooke, member of Congress from Ohio, with its preamble and his remarks, are well adapted to the present condition of the temperance effort, and will, as we hope, come forcibly home to the *business and bosoms* of many in our land.

"WHEREAS, the manufacture of, and traffic in, ardent spirit, are a fruitful source of pauperism, misery and crime, deeply injurious, in their operation, to the pecuniary and moral interests of the community—AND WHEREAS, their *abandonment* presents the only effectual remedy for the evil of intemperance, therefore

"Resolved, That they ought to be discountenanced and abandoned, as incompatible with the obligation of social and moral duty by every patriot, and especially every Christian in the country.



“ In submitting the resolution just read, Mr. Cooke said he had intentionally directed a blow at the great source and fountain of intemperance ; for as such, the making and vending of ardent spirit might, he thought, be justly denominated. He had not, therefore, desired to shrink from the responsibility of calling upon this meeting, not merely to assail some of the outposts of this enemy of the human race, but to smite the head of the monster even in his den. Effects ordinarily cease only with their cause ; and great evils could only be removed by breaking up the source from whence they flow. All other measures were, in his view, auxiliary to the great purposes of a final conquest. With respect to other embarrassments, the way was already paved to victory. Public opinion, said Mr. Cooke, is already informed of the universality and magnitude of *the evil*. Its condemnation is recorded upon adamant, and its omnipotence needs *now* only to be directed to *its source*, to demolish it forever. Humanity mourns over its devastations upon the beauty and brightness of her primeval empire, and lifts aloud her voice for its extermination. Religion, from her sacred desk, confirms that voice in her solemn warnings and adjurations. Patriotism catches her appeal, and the best men of our land have come up to the aid of the christian and the philanthropist, in expelling this withering curse from our country, and in removing this foul stain from the American name.

“ Let us, then, since the outposts are taken, and the picquet guards have capitulated, direct our forces against the strong holds of the enemy. Let us carry the war into the head quarters of his army, and as the surest and most effectual means of drying up the fountains of his poison, let us crush and crumble the head of the serpent that has beguiled us. Do not mistake me. We ask no aid from force ; the great cause in which we are struggling, looks not for success to the arm of civil or military power. It wields nor spear, nor sceptre. Enthroned in the affections of the patriot, the christian and the philanthropist, and based upon the everlasting foundations of moral justice ; its hopes of final victory are directed to a higher source. Time, intelligence, inquiry, reflection, perseverance, and the consequent overwhelming power of public sentiment, are the great agents that are working out its glorious triumph.

“ Sir, the terms of the proposed resolution may, by some, be deemed severe in their requisitions. I do not think so. A brief glance at the immeasurable ruin—at the countless crimes—miseries and deaths which the manufacture and traffic of ardent spirit have brought upon the human race, will shield it from the injustice of such an imputation. What are the facts ? It has long been settled by the concurrent testimony of the most distinguished physicians, that alcohol is a rank and deadly poison—that in its effects it resembles arsenic, and that though slower in its operation, it is



not less certain and destructive in its results. Aye, sir, that it is infinitely more so; that it poisons, destroys, kills both the body and the mind; that the inevitable tendency of its use is the paralyzation of the health, the destruction of the human constitution; the prostration of morals; the accumulation of crime; the augmentation of the sum total of human wickedness and human misery; the derangement and stupefaction of the intellect; the oblivion of every social and religious obligation; the extinction of the love of honor in the human breast; and the annihilation of every high and holy feeling of the soul, which elevates man above the brutes that perish, and allies him to God! Who is not, then, ready to exclaim, that the mere *use* of this poison, is of itself, a crime? A crime, however, which sinks into insignificance when compared with that of making and vending it for the destruction of others—A crime that whitens into innocence when contrasted with that of creating and pouring upon mankind this desolating stream of moral death, this cataract of liquid fire, to blast the rising glories of our country, and desolate the land. Time was when these results were either unthought of or unknown; when the making and vending of this now well known cause of disease and death, of crime and wretchedness, was either sustained by the voice of public opinion, or indulged without reprobation. But, sir, light has come upon us. In that light a new law has revealed itself. It is founded in moral justice, and is eternal. It is no longer unpublished or unknown to the world. It has been written, as it were, by the finger of God, in glaring capitals of living light, in characters of unutterable brightness upon the margin of the heavens. All nations have read, and are preparing to obey it. It forbids man, under the penalty of its eternal malediction—it forbids him to deal in this poison. It forbids him to scatter it like “firebrands, arrows and death,” among the children of his race. No one can longer plead ignorance of its mandates, or of its penalties. No one can longer deny, that from this source, (the manufacture and traffic of this destructive fluid) flows a train of evils, which embody every variety of human crime and human misery; which convert the blessings of heaven into curses, and those of life into the tortures of disease—the madness of despair—the premature agonies of temporal and eternal death. Without this agency, all these vast and complicated evils would cease to exist. The individual, therefore, who manufactures or traffics in this poison, *knowing* and *reflecting* upon the wide-spread ruin and desolation which result from his agency in increasing its consumption, is, in the eye of Heaven, responsible for all, and richly merits the disfavor and reprobation of his country. Where, in the eye of eternal justice, is the difference between him who strikes the blow of death, and him who knowingly maddens the brain, and tempts and fires the soul, to strike it. Where is the difference between him who by the sale and dissemination of this



subtle poison, causes four-fifths of the pauperism, crime, sickness, wretchedness, insanity and death, which afflict the world ; and him who does it by the manufacture and universal diffusion of "*miasmatic cholera*," if you please, or by the administration of other poisons? What matters it to the widowed wife and wretched orphan, whether you consign the husband and father to a premature grave by the midnight dagger, or by the lingering tortures of the drunkard's death? The difference is only in the form : In the form did I say? I correct myself. The enormity of guilt rests with a heavier weight upon the head of the death-dealing grocer. In the first case, the destroyer inflicts upon the suffering survivor, a bereavement unembittered with shame, and unstained by dishonor. While in the latter he superadds to the crime of murder, and to the destitution and loneliness of orphanage and widowhood, the wretched inheritance of poverty and disgrace. I repeat, therefore, that it is now too late to deny either the criminality of this traffic, or the magnitude of the evils which result from it. They are seen every where: Cast your eyes over the broad and boundless map of moral desolation which these agents of ruin have spread over the nations, and then tell me if we are not called upon to express our reprobation in terms much severer than in those of the resolution before you, upon the causes of these evils? I speak not merely of their effect upon civil liberty, or upon the political and commercial prosperity of the country. I speak not of their influence upon the character of nations, or upon the stability of governments. I speak not of the immense sacrifice of property—of the more than 120,000,000 of dollars, which are annually expended in the United States, in the consumption of these poisons ; or of the \$200,000,000 worth of time, of which they annually rob their victims. I speak not of those stupendous public works and monuments of art, to the erection of which these accumulated sums might be annually applied ; nor of the security, prosperity and glory which they would give to the country. I speak not of the gallows-chains, the gibbets, the alms-houses, the dungeons, and the penitentiaries, to whose ravening heights and hungry walls, the makers and venders of this poison are but the recruiting sergeants. I speak not now of fields turned to waste—of homes deserted—of hearths desolate—of happiness forever blasted, and hopes forever crushed beneath the withering tread of this fell destroyer. Nor will time permit me to point you even for a moment, to those scenes of grovelling dissipation, of frantic riot, of desperate revenge, and of brutal abandonment, from which the once kind husband and the father is sent home, transformed into an infuriated demon, to his trembling wife and famished children, the object alike of terror, of shame, and of heart rending commiseration. I cannot speak of those truly tragical results of this inhuman traffic ; of those scenes of unutterable wretchedness and agony of soul,



over which my heart has often bled, even in the far off peaceful wilds of the west; of those scenes in which I myself have seen this demon of destruction rising on his pedestal of broken hearts and blasted hopes, and, intent on gain, filling the very air with moral pestilence, blasting every noble and manly feeling of the human heart, and pouring from his poisoned chalice his fiery streams of agony and despair, into the once happy and cherished circle of domestic peace and love. These, sir, are the scenes in which the effects of this most inexcusable traffic in ardent spirits are exhibited: these the scenes, where cruel and cold hearted avarice, for the sake of a few paltry sixpences, palsies every healthful pulse of life, and sharpens every pang of death—where the grim master of the sacrifice himself, coming forth from his dark Aceldama of human blood, strikes down every hope that can cheer, and wrings every fibre that can feel, before he gives the final blow of grace that sends the suffering victim to eternity.

“But, I forbear to expatiate. In conclusion, let me only ask, can that traffic be justified by an enlightened and virtuous people, which thus alone holds out the chief temptation to intemperance, and strews the land with ‘beggars, and widows, and orphans, and crimes’—which breaks up the foundations of social happiness, consigns millions prematurely to their graves, and fills the world with wailings, lamentations, and woe? I answer, *no*, sir. Policy, morality, patriotism, religion, condemn it. The omnipotence of public opinion will put it down. A mighty and glorious revolution, thank God, is in triumphant progress. A light, brighter than that of the sun at noon day, has burst upon us. All now see and admit, that if there were no makers or venders of this poison, there *would be, there could be*, no drunkards; and that from the moment of their abandonment of this horrid traffic, a second golden age would dawn upon the world, and the bright earth would smile and bloom again in primeval happiness and peace.

“Let us then, lay the axe at the root of the tree—at the root of this great “Bohan Upas” of moral death and social ruin. Let us assail its giant trunk, now that we have lopped its branches. Let us invoke that wretched commerce which is conducted beneath its deadly shade, to abandon its pursuit and to withhold its liquid fires from the execution of their threatened devastation upon the brightest promises and hopes of man. Let us invoke the dealer in that commerce, by every bond of social duty—by his detestation of crime—by his love of virtue—by his devotion to the public peace—by his sympathy for the wretched—by the funeral knell of his victims—by the bitter tears of the widow—by the heart-breaking cries of shelterless and degraded orphanage—and by every tie that binds the good man to his country, to close forever the flood-gates of this all devouring deluge, and to unite with us in drying up this great source of individual crime and national degradation.



“As Americans, our condition is peculiar and responsible. In spite of the power of prejudice and the most formidable opposition, we have already shaken the bloated monster's throne to its centre, and planted a new star of bright and cheering hope upon the darkness of the world's moral sky. Already has it flashed across the ocean, and been hailed by the wise and good of all civilized nations, as the light of a new and glorious day. They have caught the example and are now gloriously engaged in its imitation. Their eyes are fixed upon us, and their gaze is equally incessant and intense. Let us not mock it with disappointment. Let our step be *onward*! Let us take counsel and gather strength from the responsibilities we have assumed. And, as a high and perpetual motive to unrelaxed exertion, let it never be forgotten, that the glory of having projected and thus far successfully prosecuted this great moral revolution, belongs exclusively to our own beloved country. Let us look steadily forward, and press on firmly to its final consummation; and as we have led the van in the glorious career of civil liberty and political emancipation, let us never, never relinquish the high purpose of our association, until this *last and greatest and deadliest* enemy of social virtue, of enlightened freedom, and of human happiness, shall have been utterly demolished and extirpated from our borders.”

The next resolution introduced and supported by the Hon. Mr. Briggs from Massachusetts, commends *total abstinence* as the only security to individuals; the only sure pledge of the ultimate success of the cause of temperance.

Every art, and every science, every new branch of industry, and every new direction of ingenuity and enterprise, necessarily enlarges the bounds of language, and enriches the vocabulary with new words, or lays the stress of new application upon old ones. It is high time that a deputation from the various temperance societies had settled the signification of the words *total abstinence* as now and hereafter to be understood. If the man who pledges himself to the principle of total abstinence from spirituous drinks, is bound to avoid alcohol in all its mixtures and under all its disguises; if he is not to aid, abet, and encourage in any manner, those who make or those who sell it; if on the other hand, he is to frown upon and discourage all those occupations the revenue of which is derived from the appetite for inebriating compounds, then truly may we say and believe, that a great revolution is at hand. But if by pledging ourselves to *total abstinence* we



mean only that we will not habitually use drinks containing more than 22 or 23 per cent. of alcohol; that we will not drink harsh and unpalatable stimulants, but only such as are bland and of exquisite flavor, while in so doing we give direct encouragement to the manufacturer and vender of brandy and proof spirits; that we will also whenever it suits our convenience, give the preference to stores and taverns where spirit is sold—then doubtless there is little efficacy in the *total abstinence principle*. The assertion is every day triumphantly made by the venders of ardent spirit, that a *reaction is taking place*, that a state of over tension is about to be followed by one of over relaxation, and that the traffic is likely to be as lucrative as ever. Instances of gross inebriation, insulting public decorum at the corners of every street, the accounts from our friends in the country of the undiminished number of dram shops, and of temperance societies “twice dead” and plucked up by the roots, and “yet having a name to live,” admonish us that there may be even in the ranks of the temperance association, some not duly awakened to the responsibility of the station they have assumed.

The unexampled success of the temperance efforts, when estimated by the amount of the numbers who at this early day, stand pledged to total abstinence, is truly astonishing. It now remains to test by experience, whether this pledge as now understood and acted upon, is sufficient to effect the great object. In our own state we are aware that in some counties disorganization, suspension of effort, distrust on the part of friends, exultation and triumph on the part of enemies, have grown out of a lax and indulgent interpretation of the pledge by the superior officers of societies.

Let the friends of the cause every where be convinced that severe and rigid consistency of practice, can alone give permanent respectability and strength to the temperance organization. Doubtless some self-denial is to be practised, some indulgencies relinquished, some pleasures foregone, some inconveniences submitted to; yet who knows not that our religion requires of us all this and more? “Deny thyself,” and he that most truly and effectually does so, shall most surely find “the yoke easy and the burthen light.” The morality of the Gospel we all admit, is dictated by infallible wisdom; in practising it



then, is true self-interest; yet this teaches us that no action is noble or generous, unless some sacrifice of apparent good at least, is made for the benefit of others. Let then such as enter this field of labor, adopt the maxims given for their guidance, who “seek for glory, honor and immortality.” Can there be honor more permanent or more desirable than that which the man bestows on himself in whose mind abides the conviction that he has been instrumental in promoting the happiness of mankind and in raising his country to a more exalted condition of prosperity?

Such honor belongs to the distinguished statesmen associated in Washington for the promotion of temperance. Our humble plaudits are not needed to encourage or stimulate them to greater efforts, it being the nature of such exertions to confer their own reward. Our notice having already extended much beyond the contemplated limits, we must defer the consideration of the remaining resolutions and speeches, heartily recommending them and the example of our fellow citizens to all our readers.

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ARTICLE V.

*Temperance Addresses.*

It is believed that much information of importance, and many useful suggestions are scattered through the numerous addresses printed in various parts of the country. With the design of gathering such thoughts and rendering them more extensively useful to the cause of reformation, we commence a brief review of such addresses as may fall into our hands. We would by no means be understood to constitute ourselves a board of critics to decide on the literary merits of these productions. Our office is the humble, we hope not less useful, one of collecting information and arguments, and scattering them abroad for the benefit of all. We therefore seek to make ourselves and our readers acquainted, as far as in our power, with all that is written or said on the subject of temperance in various parts of the country.



1. *Address delivered before the Greenville Temperance Society, March 17th, 1832, by REV. R. B. CATER.*

The popular and *prima facie* views in this address are well adapted to the present condition of public sentiment in South Carolina. Under his first general proposition, that *the cause of temperance is the cause of our country*, Mr. Cater has the following judicious and striking remarks :

“The *right of general suffrage*, is one of the dearest privileges which is guaranteed us by the constitution of our country. But when ardent spirits are introduced for the devilish purpose of corrupting the ticket-box, we must be as blind as the mole if we do not perceive that our rights are invaded. Our interests, as individuals and as a nation, are at hazard. In short, the peace and prosperity of our country are exposed to the *perfect* caprice of vitiated taste, and to the ambition of aspiring demagogues.

“It is true that our legislature has endeavored to raise a barrier against this and every other imposition of fraud, on the part of candidates, by the administration of a solemn oath, that ‘no unjust measures have been used, either by themselves or their friends, to procure their election.’ But are we not compelled to acknowledge, from what has often come under our own observation, that this provision of the law has been most shamefully violated? That men have even trifled with their oaths in this particular, and the consequence has been, that our legislative halls have been disgraced by the presence of representatives who could never have reached that post of honor, but by the help of the bottle?

“It is to be hoped, that the low, degrading and unlawful practice of treating to ardent spirit at elections, is in some degree subsiding in this, as it is in many other districts in our state. But if we can find but a solitary instance in the whole history of our state, in which we shall be compelled to believe, that an election to a post of either profit or trust, has been procured by the free and generous use of the bottle, it will be sufficient, amply sufficient, to establish the position which I have taken. It will show to a demonstration, that the public mind can be corrupted by the use of ardent spirit, and that too, to the entire prostitution of the elective franchise.”

His second position that *the cause of temperance is the cause of domestic felicity*, is illustrated by a sketch from common life, in the portraiture of which, the imagination has had little to do. After tracing the deluded victim through the usual series of changes from his first drunken *debut* in the domestic circle, on his return from an elec-



tion, he dismisses him with this appropriate notice. "His name is repeated for diversion among the school boys, and even the very negroes laugh; whilst the more sensible and feeling among them pity the folly and wickedness of the man," p. 8.

2. *Address by the REV. F. H. CUMING, before the several temperance societies in the town of Le Roy, January 1st, 1833.*

An eloquent and somewhat professional appeal. Mr. C. appears to have pondered the value of the souls committed to his charge, and while 30,000 per year are, in our country alone, perishing through intemperance, he is not disposed to cry "peace."

3. *Address before the Broome co. temperance society, by T. ROBINSON, President, January 8, 1833.*

This address is written in the manner of one whose hints and suggestions have arisen from actual experience; and that Mr. R. is among men who have borne the labor and heat of the day, we infer from the cheering fact that in the county of Broome, one entire seventh of the people belong to temperance societies. Yet they have a distillery, consuming from 60 to 80 bushels of grain daily. This address speaks in terms of great kindness, of the labors of the State Temperance Society, and of the necessity of sustaining these efforts, and alludes with just severity to the abuse of the license laws.

4. *Triumphs of temperance.*

A poetical address before the Brookfield (Mass.) temperance society, by REV. FRANCIS HORTON, A. M. 40 pages.

5. *Address before the temperance society of the Medical class in Dartmouth College, by DANIEL OLIVER, M. D. October, 1832.*

The argument of this address proceeds upon the opinion that stimulating drinks, hurry the phenomena of life, and consequently accelerate the end, while they render the body obnoxious to many diseases and casualties which might otherwise have been avoided. Dr. O. bears testimony to the noble and disinterested manner in which the medical profession generally have come forward in behalf



of temperance, and with hearty zeal aided their fellow citizens in the attempt effectually to cut off and dry up one of the principal sources of profit to that profession. We would detract nothing from a manifest disinterestedness, worthy of all praise, but we humbly conceive that neither the professions of law or medicine will or can, in any manner become sufferers by the prevalence of temperance principles and practices. We cannot think it an indispensable condition of the organization of our bodies, that we should suffer the tortures of gout in order to be protected from the ravages of fever; nor can we so judge of the beneficence of Providence, as to think that in our social condition the suffering of one class can tend to advance the true interest or benefit of another. The temperance movement is altogether utilitarian, and it is in its direct and immediate usefulness to all classes and conditions, that we discover the only sure omen of ultimate and complete triumph.

6. *Address before the Sandy river Mercantile Temperance society, December 5, 1832. Re-published in the Essex Gazette.*

This is a production of more than ordinary merit, and derives extrinsic interest from the circumstance that it was delivered before an association of merchants. We regret that the author's name is not given; he is understood to be a physician of respectable standing, and a Universalist in sentiment. Manifestly he is among the most able and judicious of the advocates of temperance. We would gladly give an abstract of the cogent reasoning of this address, did it admit of condensation. The author commences with that incontrovertible position, which was the great practical maxim of the illustrious Washington, that *a man's duty is his interest*, that they can never under any circumstances be separated; consequently that if a man is not in the path of his *duty*, appearances to the contrary notwithstanding, he is false to his *interest*. This sentiment, worthy in every respect, of the man who uttered it, and whose life was a sublime illustration of its force and effect, is readily brought to bear upon the question of the traffic in ardent spirit.

“ We cannot conceive how the lasting interest and prosperity of merchants can be promoted, by abridging the industry, and thus



contracting the means for acquiring property amongst every other class in the community, whose constant and continued trade is so necessary to themselves. To render a good customer houseless and penniless by filching from him a paltry sum for a daily allowance of rum, and thereby jeopardize a more profitable trade in useful commodities, would seem to be any thing but good calculation. With what truth it might be said such a traffic 'ne'er enriches you, but makes him poor indeed.' The spirit of our free institutions encourages industry, by conferring equality of rights and privileges; and every branch of business is, or ought to be, supported by a reciprocity of interest founded upon those great and leading principles. Any trade or business, therefore, so conducted as to derange this harmony of mutual interest and safety, becomes directly or indirectly a despoiler of public peace, and will sooner or later react with fatal effect upon the cause producing it. Hence it is most clearly a mistake, that the interest of trade is promoted by the sale of an article which paralyzes every industrious effort, weakens moral obligation, and tends to the dissolution of every social ligament which unites men together in the bonds of peace; cherishing in its stead the vilest passions, with the loss of every thing which to rational beings could render life desirable or society a blessing. In such a state of society brought about by such means, what has the merchant left more than others for his consolation? He might count upon the nominal value of his mortgages, but who has he left for tenants? A class of men, whom he can no longer trust nor regard, though by his own policy they have been divested both of property and character. It may be said by the objector, that this presents an extreme case. Granted; but still it must be acknowledged in return, that every additional instance of pauperism, from such causes, becomes another step towards it, and the more multiplied the cases, the greater the approximation to that condition of society already described. In truth there is no class of men more deeply interested in the prevalence of industrious habits, the accumulation and distribution of wealth amongst the members of a community, than the merchants who form an integral part of it."

Here is reasoning in which we can discover no fallacy. Would all the manufacturers and venders of ardent spirit give the subject an impartial examination, we trust they could not fail to discover that the ways of duty are those of pleasantness, that the calls for useful industry, and honorable exertion are so numerous, that no man can in any event, be under the necessity of resorting to an occupation, the morality of which is at best doubtful, to support himself or his family. We have alluded to the supposed religious sentiments of the author of this excellent address because it gives us pleasure to meet with new proofs that



the doctrines of the temperance reform are of no sect or party, neither *orthodox* nor *heterodox*, but the dictates of unbiased reason and plain common sense. To men of all denominations and parties, of all employments and conditions, the voice of practical wisdom and sound morality cries in the language of inspiration—*Whatsoever ye would that men should do unto you, do ye the same to them.*

7. *Address, by D. E. BROWN, Esq., before the Tioga co. temperance society, February 26, 1833.*

Earnest and faithful, plain and convincing argument, drawn from common topics and concluding with an array of Scripture authorities, which should enforce conviction upon all minds.

8. *Address by J. I. LEONARD, Jamestown, Feb. 25, 1833.*

Females should read this address, if they are not already convinced that they have an important part to perform in the promotion of temperance, and if they have not reflected that they, if possible, have a dearer interest at stake than men.

9. *Address by GEN. GEO. THROOP, JR., Clintonville, February 25, 1833.*

“Temperate drinkers” are here shown by reasoning which they can neither gainsay or evade, that such are the mutual dependencies and relationships between man and man in the social compact; such the force of example, and such the deadly and pestilential influence of intemperance, that the temperate drinker commits against society a crime of the deepest dye. Yet thousands and tens of thousands within the pale of the church live in the daily commission of this crime!

10. *Address by A. BURTIS, Phelps, Ontario co. February 26, 1833.*

In this short address we find more information than is usual in this class of productions. The common opinion that the art of distillation had its origin in Arabia, rests probably on etymological evidence alone. The word *kahel* or *kohol* as we now pronounce it, in the eastern languages is applied to the *stibium* or powder of antimony with which the females formerly painted the whole or some part at least, of their faces, as we read of Jezebel



in the book of Kings. It was probably the same substance now used by the eastern females to tinge the nails, eyelids and dips, and called *henna* or *alhenna*: the syllable *al* in both instances being the article equivalent to the English *the*. By a metonymy similar to that we now use in calling the same substance *spirit*, the word *kohol* appears to have been applied to the product of vinous fermentation when separated from other substances by distillation, in allusion to its supposed purity or state of high refinement. As to its early history, we meet with nothing very definite before the thirteenth century, when it is mentioned by Thaddaeus; shortly afterwards Arnaldus de Villa Nova speaks of it in high terms under the title of *Aqua vini*. A distinguished medical writer of the last century, says, "the thirteenth and fourteenth centuries were remarkable for many considerable discoveries; but as the tree of knowledge brought death into the world, so the period above mentioned, together with an increase of knowledge, introduced gun powder, the venereal disease and brandy, the most pernicious of the three by many degrees." Mr. B. in the address before us, states that it was first applied to the purposes of common life by the laborers in the Hungarian mines, and that in the latter part of the 16th century it was introduced into England by some British soldiers who had served on the continent.

"Shortly after its entrance into that country an act of Parliament was passed for the encouragement of distillation. By this act the flood-gates of intemperance were opened. The use of distilled spirit soon became excessive and alarming. According to Smollet, 'such a shameful degree of profligacy prevailed, that the retailers of this *poisonous* compound set up painted boards in public, inviting the people to be drunk for the small expense of a penny; assuring them they might be dead drunk for two-pence, and have straw to lie on till they recovered, for nothing.' And the same legislature which had passed an act favoring the manufacture of this poison, under the delusive impression that it would prove a public benefit, now saw that they had let loose on the people a destroying monster, and interfered to crush him. But it was not until after the toil of half a century that the measures of the government were in any degree successful; and even yet, after all their labor, they have not been able to undo what in an unhappy moment they had rashly done; for the inhabitants of the United Kingdom of Great Britain still consume 40,000,000 of gallons every year."



The progress of the evil is traced from the old world to the new, and as is perhaps too common, particular causes are sought and designated to account for its wide and alarming spread in this country. As if it were a new thing under the sun, and as if all nations, whether ancient or modern, whether barbarian or civilized, whether before the discovery of alcohol or since, had not in almost all cases been drunkards, to the extent of their means and opportunities. Homer's heroes had their wine which would bear to be reduced with forty times its quantity of water and still have strength and fragrance; the natives of equinoctial America knew how to prepare an intoxicating drink from the *cassava*; the barbarous hordes of north eastern Asia had discovered a fungus capable of producing the same effect; the south sea Islanders had their disgusting beverage; the tribes south west of the Missouri their intoxicating bean, and in almost all situations where man has made a home, there has been found something equivalent to the manufacture of ardent spirit; some art of the great adversary and accuser by which man, even in the lowest state of barbarism, might find a lower deep and degrade himself even below the brutes that perish. The great difference between the civilized man and the savage, has been that the latter has few and inadequate means for the procuring this deadly gratification, while the former, aided by his greater knowledge and more exquisite skill has been able to produce it in such abundance that he could, not only like maudlin Clarence, submerge himself in the fiery deluge, he could also drown name, estimation, fame, lands, and tenements, household and friends, and his own hopes for time and eternity. In truth it has ever been found easy for man to descend. The gehenna of moral pollution has always rolled its obscene waves just beneath him, and he has lived "like the drunken sailor on a mast,

"Ready with every nod, to tumble down

"Into the fatal bowels of the deep."

Of this discouraging view the address under consideration contains convincing proof. In one column of it we read :

"Instead of being an act of civility, it would now be looked upon by many, rather as a breach of decorum and of good morals to offer



a person in health intoxicating drink ; and by thousands of our citizens, whose example and opinion give tone to public sentiment, it is considered disreputable and even criminal for a person in this day of light to drink, and still more so to sell, make, or furnish the material for making this poison."

And in the next,

"It is said by those who have taken much pains to obtain facts on the subject, that for the two past years, the temperance cause has rather retrograded than advanced in this region. A gentleman who is now visiting this town, as the agent of the county society, has found within the past fortnight in the six school districts which he has visited, 39 drunkards, of whom 27 were heads of families and exerting a blighting influence over 114 children ; the other 12 were young men, madly sacrificing their strength and manhood, their souls and bodies on the altar of intemperance. In one district only he found 21 drunkards, of whom 13 were heads of families."

From the last of these extracts we infer the vast importance to the cause of reform, of a regular and systematic attention on the part of temperance societies to the statistics of intemperance. In every town, village, and hamlet, where the temperance influence extends, let actual returns be carefully and faithfully made ; let an actual census take the place of vague estimates. The whole evil in all its immeasurable magnitude will then be before the public eye, and the friends of temperance may more fully estimate the nature and amount of exertion they are called upon to use.

11. *Address in support of the principles of the temperance reformation.* By GEORGE NOYES, Brookfield, 1833. /

The duty of entire abstinence can doubtless be enforced on the broadest interpretation of christian precepts.

"He that continues the practice of temperate drinking, neglects to do what is in his power to remove a great calamity from the human race. He will not do his part toward the extinction of a common evil. He shows that he has less love for his Maker than for the indulgence of an unnatural appetite. For he that loveth God, will love the image of God in the soul of his brother, and do nothing which has a tendency to efface it. He shows that, instead of loving his neighbor as himself, he loves him less than the vile cup of intoxication. He is by his practice and example tempting his brother to his ruin. He is encouraging a habit, which is daily bringing destruction upon the bodies and souls of thousands of his fellow creatures."



Another important consideration urged in this address, is the necessity of the utmost caution in the employment of spirituous tinctures and medicines containing alcohol. Many an innocent child, many a hapless female, has been lost through the culpable negligence of parents and physicians, in administering these dangerous and seductive compounds, in cases where other remedies might have been substituted.

12. *Address of A. WACKERHAGEN, President of the Clermont temperance society, MS.*

The author of this address having once suffered shipwreck through the fault of the commander of a vessel in a state of inebriation, is prepared to speak feelingly of some at least of the woes and pains of intemperance. That he has been a faithful observer as well on land as on the sea, is to be inferred from the following just remarks :

“ These haunts of intemperance are so many graves of industry and prosperity, impure nurseries of brutal manners and sore disorders, workshops of indolence, the fertile sources of disease, indigence and wretchedness. There selfishness, passion, violence, are at home ; there coarse, insulting, re-criminating language is heard ; there modesty, decency, propriety, are flung aside and trampled upon ; there the chaste ear is pained, the pure taste offended, the kindly feeling insulted ; there noise and brawls and contention resound ; there disorders, quarrels and fights and often lasting enmities, yea, homicides and murders, are engendered ; there curses and blasphemies are uttered ; and there wealth, health, vigor, purity, innocence, are sacrificed to a ghastly idol, a mere deceitful phantom. Good sense, moral feeling, religion, refined manners, recoil from those scenes of grossness, profaneness and ill breeding, taking refuge in the sanctuary of temperance, where courteousness, sympathy, regard to the feelings and wishes of others, and pleasing, instructive and cheering conversation add innocent charms to society, and render life agreeable and happy, preserving the conscience void of offence, and the heart free from the poisonous stings of remorse.”

13. *Address by the REV. DR. HILL, to the Young Men's temperance society of Frederick co. Va.*

A welcome voice from the ancient dominion. The 170 now constituting the temperance society of Frederick co. are, as we infer from the tone of their remarks, of the number of those who will not tire in the work of benevolence. They enter the field with the consciousness that more than 300,000 of our countrymen are yet under the



chains of worse than Egyptian bondage, and they call upon the young men of Virginia to come boldly forward and acquit themselves like honorable men in the glorious work of deliverance. In describing the fearful magnitude and extent of the evil of intemperance in our land, Dr. Hill adopts as the basis of interesting calculations the following particulars, resting on the authority of Judge Cranch :

“In the city of Washington last year there were granted 60 tavern licenses, 34 grog-shops, 4 confectionary licenses, 126 licenses to retail spirit in quantities not less than a pint—making in all 224 licensed houses. If daily sales were made by each on an average of  $1\frac{1}{2}$  gallons, the quantity would amount to 122,528 gallons per annum. Divide this between a population of 19,000, and it will amount to  $6\frac{1}{2}$  gallons to each person. This agrees with 33 estimates, made in other parts of the United States, and may be set down as a fair average allowance. Allowing then our population to be 12,000,000, it will amount to 78,000,000 of gallons. The amount consumed in Winchester at this rate, will be 26,000 gallons per annum, allowing our population to be 4,000. Hear now a short tabular statement respecting the whole United States for one year:

1st.	78,000,000 gallons at $66\frac{2}{3}$ cents retail price..	\$62,000,000
2d.	100 days' labor of 375,000 drunkards lost, at 40 cents.....	15,000,000
3d.	10 years' labor of 37,000 drunkards killed by ardent spirit, at 50 dollars per year per man....	18,000,000
4th.	$\frac{3}{4}$ cost of all crimes of the United States.....	6,525,000
5th.	$\frac{3}{4}$ cost of pauperism.....	2,850,000
6th.	$\frac{3}{4}$ amount of private charities for do.....	2,850,000
7th.	$\frac{3}{4}$ of one year's labor of 12,000 prisoners lost, at fifty dollars per annum.....	450,000
		<hr/>
		106,425,000

Now hear little Winchester's account for one article alone :

For 26,000 gallons per annum at $66\frac{2}{3}$ cents per gallon,.....	\$17,333 $\frac{1}{3}$
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Views like these cannot too often be brought before the minds of all. The boon of boundless and unexampled individual and national prosperity, is manifestly within our reach. If we choose we may despise our privileges; if we prefer poverty and vice and pauperism, we may have them; let us nevertheless be aware that the “kingdom” has indeed come nigh unto us. But how is this great work to be accomplished? Certainly not without strenuous and



patient effort, not without watchful and anxious toil on the part of *all the friends* of the cause every where. If self denial be called for, who in view of the glorious result, will refuse to practise it? If the chains of tyrannous and absurd custom must be cast aside, who will not in a cause like this, stand forth and proclaim himself capable of following the dictates of reason, and willing to obey the voice of conscience, albeit in despite of fashion?

14. *Address before the Ladies' temperance society, Sandy Hill, April 21, 1832, by Dr. W. K. Scott. 19 pages.*

Aside from its intrinsic excellence, this address derives interest from having been pronounced more than a year ago, before a society of 169 ladies whose constitution "prohibits the use of wine, ale, or strong beer, and all kinds of distilled liquor, unless they are prescribed as medicine by a temperate physician." It must be cheering to every friend of the cause to hear that in consequence of the influence of this society, all those liquors are now excluded from most of the houses in the village of Sandy Hill, and that very few females either use them or tolerate their use. Let but this noble example be followed, by all the females throughout our land, and no daughter of America, shall henceforth know from experience, the inconceivable bitterness of that woman's lot, who is wedded to poverty, woe and infamy, in the person of an intemperate husband. The able discourse of Dr. Scott deserves more full and careful consideration than we have space to give it. He enters into a full discussion of the question, whether the use of any of the inebriating compounds containing alcohol be consistent with the requirements of rigid temperance, and fully in accordance with the reforming spirit of the age. The consideration that the Aronic priesthood were forbidden to use wine or strong drink, when called upon in the discharge of their duties to enter the holy place, also that to kings the same abstinence was strongly enjoined, by revelation, should admonish us, that such abstinence is necessary to preserve the human mind and body in the best condition to honor God and render service to our fellow men.

The temperance society considered as an unit, proposes to cure the human family of the disease, intemperance. Prevention all will acknowledge far better than cure.



The avoidance of all intoxicating drinks is a simple, easy, and efficacious, prevention. The question of cure is equally plain. No man is or can be cured while he continues habitually to drink wine or beer, or any thing else that intoxicates. The mischievous tendency of the habit of wine drinking is perhaps most clearly shewn in that form of drunkenness which, like a certain kind of fever, assumes the intermittent type, but unlike the latter, is without law as to the time of its returns. All have seen cases of this kind, where a longer or shorter interval of entire abstinence is followed by a paroxysm of deadly indulgence. Those who have this habit, are from temperament, peculiarly liable to *delirium tremens*, and to sudden death in several frightful forms. In their sober intervals they reason justly, of their own situation and its danger; they know that for them, there can be no *temperate drinking*: They resolve to abstain altogether, and thus avoid a temptation they are too weak to resist. By degrees they grow confident, and secure in their own strength, they sleep upon their posts, and at length meeting with boon companions, or yielding to the mandates of an imperious custom, *they taste a little wine*. From that moment the nicely adjusted balance of self control is deranged, the demon returns in power, reason is cast out, and the man destroyed. Many have had occasion to mourn the loss of friends, such too, as seemed to be restored by the temperance reform from the very grave, but entrapped and overthrown at last, by a single glass of wine.

“We have had,” says Dr. S. “a number of examples in this vicinity, of drunkards determining to quit their cups; and for months abstaining from distilled liquor. But they were frequently intoxicated on lighter drinks; the disease and the appetite were kept up, and they at length went back to their former potations and were as bad as ever. Now is it not probable, that if every professor of religion, and every temperate man and woman, had set these men the example, of abstaining from every kind of drink which can produce intoxication, that they would have been much more likely to have become sober men? A man who has this craving appetite, has hard work to govern it when out of the way of temptation: but place the tempting beverage before him, and set him the example of drinking it, and he must be an uncommon man if he can resist. And again, how can you, with the prospect of doing good, say any thing to an intemperate man against the use of ardent spirit, when he knows that you drink wine? He will



answer you at once, that *he* drinks rum, and *you* drink wine. That wine makes men drunk as well as rum, and that he knows no difference, except that his drink is the cheapest. And he will tell the truth. Only put water enough in his rum to make it the same strength of your wine, and it will take a wise man to tell the difference in the effect. Here then your influence is entirely destroyed.

“But another thing is worthy of notice, the effect which the example of drinking wine, ale, &c. will have upon your children. If you permit them to taste it at all, they get in the habit of being stimulated, and there is great danger that the habit will grow upon them, and they will be likely to resort to stronger drinks as soon as it is in their power. But suppose that you do not permit them to use it? If you drink it yourselves, and offer it to your friends, they will certainly think that there is no harm in *their* drinking it, if they can get it. It will soon come in their way, and you may have the grief of seeing a promising son a drunkard, before he is a man.”

Another very essential point of this discourse is the able reasoning in support of the proposition, that *it is the duty of ladies to join temperance societies.*

“1. Because they are generally temperate themselves.

2. Because they control the fashions of the day, and especially as it relates to the entertainment of company.

3. Because the sphere of life in which they move, and the peculiar duties they are called upon to perform, render them more susceptible to feelings of humanity.

4. Because they have great influence over men.

5. Because they can do more than men to prevent the formation of intemperate habits in the young.

6. The last but not the least reason is that the heaviest calamities occasioned by intemperance, fall on them.”

Either of these reasons should be sufficient to arouse all the females of our land to concentrated and unremitting exertion; but the last as enforced by this able advocate, appeals with such force to the strongest instinct of our nature, that of self preservation, that we are at a loss to account for the apathy that yet exists among females. They have it in their power now to arise as one, and to exclude the car of this Juggernaut, foul with widows' and orphans' tears, forever from our land.

We repeat, *they have the power*; for if, like the ladies of Sandy-Hill, they will neither “use intoxicating drinks; or tolerate their use,” those fatal compounds will soon cease



to be used. If they refuse to act thus, they are verily guilty of the death of fathers, sons, brothers and husbands, and they will go on, as heretofore, gathering the bitter fruits of neglected duty, and blasted hope.

15. *Address before the Young Men's temperance society, Walden, Broome county, April 6th.*

While writing the foregoing notice, we received the neatly printed address of the young men of Broome county. It breathes so much of the true spirit of reformation, evinces such clearness of head and soundness of judgment, as to entitle it to the place of honor next to the ladies of Washington county. There is here none of the muddled argumentation and inconclusive prosing of the wine and beer drinkers; the discourse of the young men flows clear and cool and brilliant, like the chrystal element, of which they drink.

The third article of their constitution binds them to abstinence from *all intoxicating liquors*, whether *distilled, vinous or fermented*, (sacramental occasions and uses *alone* excepted.) The medical use is not found indispensable; it certainly may be and often is dangerous. Behold then a Nazarite in the field; his youthful limbs indued with power, akin to that of the "Danite strong." Let the females and the youth, throughout our country, awake and put forth the energies of their hearts; they will surely find *this kind of total abstinence* like the cake of barley bread that tumbled into the host of Midian, humble in aspect and lowly in pretension, yet of power to accomplish the deliverance of this land and of the world. The inquiry is made in this address, "what may be supposed to be the effect of the annual consumption of 700 millions of gallons of wine, and 155 millions of gallons of beer, by the people of France—or 420 millions of gallons of beer in England?" Add to this the *thirty millions* of gallons of ardent spirits on which duties are annually levied in England, and another item for those clandestinely manufactured or introduced, the cost of which, by their own estimates, exceeds 30,000,000 of pounds sterling every year, and repeat the question, what can the effect be? The answer is returned in groans, lamentations and curses from every region of the globe, from hulks and dungeons, from hospitals and gibbets, from the abodes of poverty and the



haunts of vice, in all countries. Yet the overflowing scourge, though it visit all lands, exhausts not that fathomless and shoreless fountain of misery, crime, pauperism and ignorance, in which the agitator and the demagogue find the elements of their life, and the dangerous power of shaking kingdoms to their foundations, it has no alleviating effect upon the distress of the lower orders. Most happy is it for them that their looms and spinning jennies can not become drunkards as well as the class of human beings called *operatives*, otherwise, as the reflecting and humane among themselves confess, their sufferings would be, if possible, still greater. Far be it from us to reproach our brethren of the old world of drunkenness as a national sin. We ourselves live in houses of glass. Our wish is to foresee the evil and hide ourselves from the wretchedness of a "redundant population," which we understand to mean the redundancy of ever-running stills, of overflowing wine presses and beer vats, converting the wholesome and nutritive fruits of the earth into poison.

The frightful ravages of cholera in France are said to have taught the people of that country to look with some distrust upon their austere and acrid wines: the substitution of malt liquor, as now proposed, will but "*scotch the snake, not kill it.*"

"Every person must be aware of the immense injury to the community which is caused by the drinking of fermented as well as distilled liquors; and we can perhaps form the best conception of the extent to which the loathsome and disgusting practice is carried, by referring to the ale-houses of England—those sinks of pollution, which have been so forcibly and graphically described by the poet Cowper:

——— every twentieth pace  
 Conducts the unguarded nose to such a whiff  
 Of stale debauch, forth issuing from the styes  
 That law has licens'd, as makes temperance reel.

"What was true in regard to the ale-houses in England, in the days of the poet Cowper, is equally true at this time, as may be seen from the following brief extract from a report recently made by a select committee of the British parliament, on the observance of the Sabbath. 'With respect to beer shops, one general opinion prevails, viz. that as at present constituted, on Sunday, as well as every other day of the week, they are carrying on a work of demoralization to a fearful extent throughout the country.' Those



who are advocates for the substitution of ale as a drink, in the place of ardent spirits, may expect to realize the same results from its introduction as a common drink in our own land, as have been produced from its extensive use and consumption in England. However sanguine the friends of temperance have been or may be, as to the benefits which may be expected to flow from the substitution of wines and malt liquors, as common drinks, in the place of ardent spirits, every day elicits new evidence of the entire fallacy of the hope. The reference often made to the moral and physical condition of the beer drinking population of Great Britain, as an argument in favor of the substitution of beer for ardent spirits, is not more unfortunate than that frequently made to the wine-drinking population of France and Italy. Whence arises the intoxication of the 100,000 persons weekly in the city of Paris? It is customary for the laboring classes of Paris, to repair on the Sabbath day to the gardens, and other places of public amusement, without the walls of the city, where wine can be procured at a cheaper rate; all that comes within them being subject to a specific duty. We can easily imagine the immoral and corrupting influence of such a practice, and the misery and crime to which it must necessarily lead. Peale, in his 'Notes upon Italy,' gives conclusive evidence of the injury resulting from the inebriating qualities of the wines drank by the people of that country. He has given so pathetic a description of the miserable and degraded condition to which the lower classes of the people are there reduced by the excessive use of the cheap wines so easily obtained in that country, that no one can read it without earnestly wishing the cause removed. It proves clearly that if there was no ardent spirit in existence, drunkenness would still prevail, with all its consequent evils to society; and that there would be the same necessity for the formation of temperance societies as at present."

16. *Address before the Wilmington, Del. temperance society, 26 February, by H. GIBBONS, M. D.*

Throughout a great proportion of the numerous tracts and addresses elicited by the present effort of the friends of temperance, we may observe that the subject of the manufacture and traffic of ardent spirit is approached in a tone of forbearance and kindness; many seem willing even to apologize for the pernicious course some among us are yet pursuing. But commonly as the mind dwells upon the subject, and the evil with all its unpalliated enormity passes in review, the conciliatory manner is exchanged for severe reproach and withering sarcasm.

The situation of manufacturers and venders is doubtless peculiar, "and calls for sympathy rather than re-



proach." Mark then the sympathy their peculiar situation calls forth.

"But let the dealer in ardent spirits, whenever he sells a gallon or a quart of the liquor, reflect for one moment on the mischief it may do. Many times he can not but know that his purchaser will drink it to excess, and that a drunken fit will be the consequence. And has he never seen the family of a drunkard? Has he never passed by the house of the intemperate, while the husband and father is indulging in his revels? Has he never witnessed the more than brutal degradation of the man, and the sufferings, corporeal and mental, of his wife—and the beggary and wretchedness of their children? How does he know but that the bottle which he has just filled will stimulate his customer to the commission of the greatest crimes—even to the murder—aye! the murder, of his wife? If the conscience of the tradesman is easy in selling what he *knows* may do all this injury, it surely will not be troubled should he discover that he *has actually*, in one case or more, supplied the means for its accomplishment. He may plead the same excuses, with the same plausibility and the same reason. And what advantage has *he* gained from dispensing to the purchaser, this bottle of liquor? What equivalent has *he* received, for his agency in providing his customer with the intoxicating potion? What is the amount of gain accruing to *him*, for furnishing the means by which a brother has been besotted and maddened, his children starved, and the partner of his bosom murdered? Surely it must be to him a consoling thought, that *he* at least has reaped some benefit from all this—amounting to the paltry profit of a few pence on a quart of rum or a quart of whiskey? And still more consoling must be the reflection, that the children of the wretched man were shivering with cold and starving for bread, while he was complacently and gladly depositing in his pocket the few last coppers of their father, which might else have been applied to the purchase of food and raiment to supply the necessities of his family."

In this pity there is much of indignation. Would there were fewer, willing to incur that censure which must ere long become overwhelming.

17. *Address on the Patriot Character of the temperance reformation*, by THOMAS S. GRIMKE, president of the temperance society, Charleston, S. C., February 26, 1833. 35 p.

In the history of all communities occasions, from time to time arise, when the wise and the good look around them in alarm and anxiety, deprecating the threatened dissolution of institutions beloved for their intrinsic excel-



lence, or endeared by use. Such was recently, to some extent, the state of our own country. The question arose in the silent meditations of many a warm and true heart, how shall I serve my country at this alarming crisis? In what manner shall I contribute my proportion of strength to guide and sustain the political ark through this day of turbulence and danger?

Not a few when thus agitated and distressed, have turned an eye of hope to the temperance reformation. Its bland and soothing influence, like oil upon the waves, has been thought of sufficient power to allay the agitations of passion, not in individuals alone but in communities, and to restore peace to the vexed and troubled billows of party strife. Hitherto its most extravagant promises have been surpassed by its performance; and we cannot but rejoice at the rapidly accumulating instances of confidence reposed in this humble but efficient and saving influence.

The leading proposition in the address of Mr. Grimke asserts the indentity of the *cause of temperance and the cause of patriotism*. He demonstrates with power, that whoso loves his country may now go up to the field, and though he give not away his life, yet may he achieve deeds, noble and patriotic as were ever told in brass or marble. To be a partaker in this stainless work of true glory, neither talents nor wealth nor distinction are indispensable. The humblest and poorest individual, has influence, he has power, and in this day of light he has a heavy responsibility; he is neither true to himself or his country if he fails to come up to the help of the cause of truth and charity.

This address, though rich in classic illustration and allusion, views the temperance reformation, in its practical adaptation to the humble and the poor; to the existing wants of society in all its branches. It dwells with emphasis on the peculiar fitness of the temperance organization "to harmonize with all the elements and the whole scheme of Christian and American institutions, and claims for it the strenuous efforts and unwearied zeal of every philanthropist: of every man, who acknowledges the high and precious obligations which bind him to his country."

After establishing by clear and forcible induction, his principal proposition, Mr. Grimke alludes in a striking and



impressive manner, to some of the ravages of the destroying vice, and thus concludes:

“ If such absurdities and atrocities must disgrace some of the influential, at least, let the master spirits of literature be exempt from them. Let literature refuse in every shape, all alliance with the influence of intoxication, as the waters of the fountain of Tenos, would never mingle with wine. Let monarchs, like Antigonus, imitate Bacchus, with his ivy crown for a diadem, and his thyrsus, instead of a scepter: thus demonstrating, not only, the wickedness and folly of the individual, but the madness of trusting a nation's peace to the precarious guardianship of a single man. It was Philip of Macedon, from whom when drunk, the appeal was made to himself when sober: yet Philip was angry when the satellites of Æschines and Philocrates commended his capacity for drinking; because, as he said, they praised in him the qualities of a sponge, not those of a king. May the Princes of American literature never degrade its dignity, nor defile its purity, like Antigonus, and the Macedonian? May the time quickly come, when our country shall be able to say, that the love of liquor dishonors and impairs, not a single man of talents among her sons, whether in politics, or religion, literature or science.

“ I have said, that the temperance cause, is pre-eminently Christian and American. It is one of the noblest and fairest forms, in which the principle of *individual responsibility* and *social influence* has ever been manifested. It rests on the obligation of each to think, to judge, to act for himself. It illustrates, while it enforces the comprehensive obligation that each is bound to combine with others, in promoting not only his own immediate good, but, to the utmost of his ability, the good of his fellow men, whether living or unborn. No individual can rightfully withhold his own from the common stock of social influence. It is the tax, which the law of his nature, and the higher law of God demands of him. Wherever intelligence is found, the duty exists. Happy, thrice happy is the man, who shall have put forth the largest share of it in the cause of religion and education, of public and private happiness and virtue. What though he never held an office, nor was honored with the titles of distinction, which vanity and ambition covet: what though he never wielded the power of his country, and no legislative hall was ever to him the theatre of victory and triumph; yet is he among the wisest and noblest of his country's benefactors. His duties are self-assumed, and therefore the more honorable. His usefulness is all on the side of religion, morals, education, happiness: how full then of honor to God, of love to man! His reward is the approbation of Heaven, and the blessings of his fellow-men: his glory then, how pure, elevated and beneficent.



Let us contemplate this subject of social influence, in another point of view. Who are the men that are carrying this country onward, with such unexampled rapidity, in her course of moral improvement? Where shall we look for the minds that are breathing into the vast mass of our population, a life-giving spirit, a life-perpetuating energy? In vain may you look for them in the executive department of the nation, or of the states. They are not to be found in the robes of justice, nor in the chambers of legislation. Let me not be understood as depreciating the value of such institutions. I know full well how much is due to them; but I believe that I comprehend their true station, their real office. They are the guardian to protect the property and person of the ward; but they are utterly unable to enlighten his conscience or to regulate his affections, to cultivate his mind, or to fashion his character. The social institutions, which are scattered every where through our land, are the centres of power, the fountains of light. These are regenerating the country, and carrying it onward to a state of moral beauty, grandeur and felicity, of which the present generation can form but an imperfect estimate. The condition of our country at the close of this century, under the combined action of the various social influences which are now at work, would appear, if revealed to us, a more sublime and lovely scene, than philosophy has ever sketched, than eloquence or poetry has ever colored.

Let a resolute faith, in the fulfilment of this glorious vision, stimulate the exertion of every one in the cause of social influence. Let the deep consciousness that this magnificent result is to be the workmanship, not of *public* men, not of the *rulers* of the land, but of tens of thousands of *private* citizens, strengthen the courage and animate the hopes of every individual. Let him realize the magnitude of his duty, the dignity of his office, the value of his services, the reward in time and eternity of his deeds. Let him tremble at the thought, that he is useless to others. Let him spurn the suggestion, that he is endued with no beneficent power. Humble, ignorant as he may be, God has bestowed upon him a portion of power: the obligation to use it faithfully, fearlessly, unweariedly, is inseparable from the gift. That power, that duty, involves a responsibility, from which as a good man, as a good citizen, he cannot, must not shrink. Let him then stand up, if he dare, in the presence of God, and of his country, and say, that he has no influence, that he can do nothing. His own conscience tells him that he is self-deceived, or faithless. The testimony of his own life, except he has lived a hermit or a misanthrope, tells him that he errs. All human experience tells him, that it is impossible for any man to live in society without an atmosphere of influence around him; an atmosphere of light and order and blessing about the virtuous; of darkness and guilt, of confusion and mischief



around the slothful and careless, the foolish and vicious. He may be a farmer, a daylaborer, a seaman, yet has he influence on all with whom he associates. He cannot see it, he cannot touch it, he cannot measure it, but still it is there, a living principle to act on others, through his words and example. Let him cherish then the generous hope that he can do good; and he shall receive the reward, inseparable from doing good, the testimony of a good conscience and of a useful life. Let him act then on the principle, that he has influence; that others must be affected by it, whether he designs it or not; that he must be a benefit or a disadvantage to society; and thus shall he be able to point to the records of his own life as irrefutable testimony, that the poor, the humble, the ignorant are endued with power and influence. What then shall we say of the educated and the rich, and of the countless numbers, to whom Providence has assigned the materials of an enlarged and continually enlarging influence among their fellow-men? They must know, how many depend upon their sentiments and examples, in domestic and social circles, in public and private life, for the improvement of their minds and the regulation of their affections. The sense of duty, and the spirit of usefulness, gratitude to God, and love to man, moral courage, the habit of well-doing and unwearied perseverance, will enable them to accomplish a hundred fold more than they had ever ventured to hope.

Nor let it be forgotten, that whatever doubts may be entertained of a man's capacity, single handed, to do much good, it can never be doubted when he allies himself to others. Union is full of strength and encouragement; of security to the present, of amplest improvement for the future. It enlists all the sympathies of our nature: it calls for all the social qualities of the mind and the heart: and links them together in the bonds of virtuous emulation and mutual assistance. What is all society, whatever may be its form, but an illustration of the value of the social principle? What is an army, with its variety of weapons, and its combinations of science and discipline, but an example of the strength and effectiveness of united individuals? What are all the institutions of society, families themselves included, but so many standing memorials of the importance of united action? And what is Christianity? The religion not of rulers and governments, but of the people; the religion not of this or that nation or age, but of the world, and of all future time; what is it but the most attractive and imposing form in which the social principle has ever been manifested? And what is its history, but an exhibition, century after century of the embattled hosts, not of Christendom, with its warrior monarchs and its standing armies, but of the faithful in private life, combined against ignorance, error and superstition? And what is the history of Christianity in our day? Shall we look for it in church establishments and the despotism of ecclesiastical intole-



rance; in the battle-field of polemics or the biography of sectarian champions; in the tenets of this or that denomination, unchurched all others in this world, and denying to them in the next, a place in the many mansions of their common Father? These may furnish materials for the *ecclesiastical* but not for the *Christian* history of our age and country. When the pen of some future Luke shall record its eventful scenes, that Christian history will be founded, not so much on the annals of churches as on those of the social institutions, whose Christian spirit is regenerating the nations, whose influence is pervading, with life-instilling energy, all the classes, and the very depths and recesses of society: "whose sound is gone out into all lands, and its words into the ends of the world."

I speak of those institutions which are pre-eminently the wonders of the world, the ornaments of the church in our day. I speak of missionary societies, sending forth in a spirit of diffusive benevolence, the heralds of the cross, to preach the gospel to the poor in Christian lands; and to teach all nations, even the savages in the isles of the sea. I speak of the infant and the Sunday school, those institutions, almost if not altogether of more than a mother's love, supplying instructors to the destitute, parents to the orphan, and friends to the friendless. I speak of those associations which provide for the spiritual welfare of the shunned, the neglected sailor, but lately an outcast in the very land of his birth, a stranger to the public worship of Christian cities. I speak of tract societies, with their winged messengers of eloquent truth, wise as the serpent, yet harmless as the dove, penetrating the dungeon of the captive and the lazar-house of the pauper, the cabins of the wilderness, and the hovels of our towns. I speak of Bible institutions, which have stamped on the nineteenth century the character of the pentecost age of the primitive church. What though no sound from heaven of a rushing, mighty wind, and no cloven tongues as of fire, attest the outpourings of the Holy Spirit, yet the Bible societies of Christian lands are speaking to the Indian of the east and the west, to the Hottentot, the Tartar and the Greek, to the Chinese and the islanders of the Pacific, to every man in his own tongue, the wonderful works of God.

I speak of all the various forms in which Christian benevolence has exhibited its faith by its works; manifesting its glorious hopes in the promises of God, by its labors of love in the cause of man. I speak of those Christian luminaries which receive all their light, and life, and power, from the religion of the Redeemer, and reflect in their own spirit and achievements, the truth and excellence of his precepts; the loveliness and humility of his life; the reality and value of his sacrifice; and the glory of his resurrection. I speak of that complex system of social influence of religious, moral, and literary associations, which are to an extent,



as yet imperfectly comprehended, the richest materials for the history of society in our age; and peculiarly in our country. *The Christian history of society has never yet been written.* But that history will be written, at a future day, by some master-spirit, thoroughly imbued with the profound philosophy, the moral sublime, the pathetic beauty of his subject. In that history, the most conspicuous stations will be assigned to the numberless enterprizes of social benevolence, in our age and country. And among the radiant leaves of that glorious record of Christian faithfulness and love, *there will not be a brighter or a purer page, than that which registers the rise and progress, the conflicts and triumph of the* TEMPERANCE REFORMATION.

Temperance addresses have been received from Marietta, Ohio, from Mr. Hall, Norwalk, Ct., Dr. F. D. Wait, Delaware, Rev. Thomas H. Stocton, Maryland; and many other individuals, who are entitled to our thanks; but we are compelled to defer giving any account of these in our present number.

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#### ARTICLE VI.

##### *Notice of new publications.—Temperance Journal.*

We are happy to notice, a new and well executed periodical under the above name, printed monthly at Boston, and entering the field as the advocate of virtue, and the enemy of vice. The work appears to be well arranged and executed, and calculated to aid the noble cause in which so many presses are already engaged. The distribution of small and well printed single sheets, at a cheap rate and under such an arrangement as to ensure extensive circulation, cannot we think, fail of great usefulness. The selections and original communications in the first number of this paper now before us, are such as to bespeak a favorable reception, and the facts and observations cannot be examined and remembered, but with advantage.

The labor bestowed on these unpretending harbingers of good tidings and sound admonition, is labor devoted to the cause of humanity, in a manner that promises to be more and more efficient, and we know of no field which affords the faithful and able laborer a more certain and rich reward.



The circulation of the Temperance Recorder, a monthly sheet published at Albany, is probably greater at this time than that of any periodical that is now or has heretofore been circulated in the United States. How important is it, that its pages be rendered worthy of its favorable and general reception, and how much of animating promise does the fact of such a circulation of a paper devoted exclusively to temperance, afford? The appearance of the Temperance Journal gives evidence of the existence of corresponding views and sentiments—in the flourishing and polished capital of a sister state, and we anticipate for this work, extensive circulation and usefulness.

The articles in this paper, whether original or extracted, are brief, and carefully prepared, and are such as convey valuable facts and conclusive reasoning to the minds of its readers, without the defects of exaggeration or undue censoriousness. Perfect candor, and freedom from overstatements of every kind, are peculiarly important, in the conduct of the present crusade of public opinion, against the great enemy of civilization and religion—*intemperance*. Under the shield of truth and charity, we welcome these active ministers of the greatest and best reform that has engaged the attention of mankind, these silent but persuasive ministers that in the form of pamphlets and attractive periodical sheets, find their way to every corner of our extended country, and in their blessed career, make glad the hearts of millions. The friends of temperance have found cause for deep solicitude in the fact, that some few “temperance papers” are not strictly temperate in all things. Certainly all such papers should avoid whatever may tend to identify the interests of the temperance cause with those of any sect or party. Notwithstanding all this; we cannot regard as reasonable those objections which are sometimes made to the principles of the temperance association, because here and there an editor may have been indiscreet in his zeal, or introduced into his paper topics from which the temperance cause asks no support, with which it has in truth no alliance. What has the simple and plain maxim of total abstinence from all intoxicating drinks, to do with any question of local, sectarian or political import? Nor is it in truth so considered. Such objections are captious, and are made be-



cause men in the deficiency of sound argument, will sometimes condescend to use such as is fallacious; they would rather have rubbish and straw than nothing at all to stand upon.

The Temperance Journal above noticed, and the Temperance Herald, the third at least of the same name, published by the young men's temperance society in Baltimore, are among those not enumerated in our last.

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#### ARTICLE VII.

The following letters have been addressed to a gentleman in this city, who had apprized the writers of them of the intention to establish a quarterly temperance magazine, and had solicited from them an expression of their views in relation to the general object. The letters furnish additional confirmation of the fact that the cause of temperance has a high place in the regards of many of the most distinguished men in our country.

*From the Hon. THEODORE FRELINGHUYSEN, of New-Jersey.*

WASHINGTON, Feb. 11, 1833.

DEAR SIR,

I am favored with your letter of the 6th Feb'y; and rejoice to learn that the friends of the temperance enterprize in your city, are establishing a quarterly periodical, to be devoted exclusively to the diffusion of light on this important subject. And who that loves his country can fail to rejoice, when so much of substantial and permanent good has followed the limited illumination of the public mind on the evils of intemperance? Never have nobler triumphs been achieved over deep rooted prejudices and long cherished and stubborn habits; and the light of truth in its energy and majesty has accomplished all these results.

But a short time since, and our prospects were gloomy and almost hopeless. The use of ardent spirits had become identified with our daily habits. It had stolen in among the rites of hospitality; and was shielded by its imposing and deceptive association with the claims of friendship and good neighborhood. Every side-board groaned with



the vile liquid. Its use reached all ages, conditions and sexes. We drank it in with the first spoonful of nourishment in infancy. The nursery, the fireside, the hall of legislation, the bench of judgment, and even the pulpit, were all leagued together in their countenance of ardent spirits. How desperate seemed an enterprize that aimed at the destruction of a pernicious practice entrenched by such and so many prejudices! And yet the firm and devoted spirits who conceived it, nothing daunted, went forth in the might of a most pure and benignant purpose, and relying on the smiles of Providence they struck their first blow on the *heart* of this Molock. Good men had tampered with it long enough. They had lectured and preached and admonished long enough. Now had come the time for action—virtuous, decisive, uncompromising action. They met the enemy face to face. Their motto was deliverance; their principles would not endure an alternative. They labored for this and for nothing less: and a course of success has followed their manly struggles, which has never been surpassed.

I hope, my dear sir, that your proposed journal may powerfully and successfully plead this sacred cause, and furnish many more proofs of the efficiency of truth, and the power of conscience in arresting a scourge that has so long desolated our country.

Very truly and respectfully yours,  
THEO: FRELINGHUYSEN.

*From the Hon. LEWIS CASS.*

WASHINGTON, *Feb'y 14th*, 1833.

SIR,

I have received your letter of the 7th instant, and in answer beg leave to assure you that I take great interest in the efforts now making to promote the cause of temperance in the United States. And I cannot doubt but that a periodical publication conducted with zeal and ability, and devoted to that object, would be eminently useful. The success which has already attended the labors of the friends of temperance in our country, should stimulate them to further exertions; and I indulge the hope that the period is not remote, when the vice of intoxication, if not



banished from our land, will at all events, be reduced to comparative insignificance.

Respectfully I am sir,

Your obed't servant,  
LEWIS CASS.

*From the Hon. JOHN SERGEANT, of Pennsylvania.*

WASHINGTON, Feb. 19, 1833.

DEAR SIR,

Owing to my absence from Washington, your favor of the 6th instant did not reach me till within a day or two past, when it was not in my power to answer it, as I was just setting out on my return. I avail myself of the earliest moment after reaching Washington, to comply with your request, but must do so in a very few words.

The efforts in the cause of temperance have in my opinion, been already productive of much good. If persevered in, I think they will bring about a very great and salutary change. It is not to be expected that they will succeed in reclaiming drunkards, though instances of that kind may perhaps occur. But, by their operation upon public opinion, they will finally effect such a revolution as will most sensibly restrain the excesses we have been accustomed to witness, and the ruin which in individual cases has grown out of them. The truth is, there has been a general bad habit. It may be said, without exaggeration, that, while drunkenness has been held in detestation, drinking has been universally encouraged, and that temperate people have been active in leading others into temptation. One has only to direct his attention to any department of life, high or low, and he will find every where invitations offered to drink. That this has been owing to thoughtlessness, it is impossible to doubt. No one would be so wicked as to set himself deliberately to work to make drunkards. And this thoughtlessness has been almost universal. Nay, out of it, has arisen a sort of social duty, which actually obliges men to aid in each other's ruin, by offering liquor or giving money to be laid out in obtaining it. One who does not comply with this extraordinary kind of obligation, is exposed to some reproach. It would seem as if in this important point, the necessary connection had been forgotten between cause



and effect, and even so obvious a remark had escaped attention, as that drinking leads to drunkenness.

The influence of temperance societies will be felt (I may say, has been felt) in changing this bad habit—in substituting watchfulness for the extreme carelessness that has prevailed—and thus making men the guardians instead of the destroyers of each other—by simply leading them to consider that drinking is the first stage of drunkenness.

A well conducted periodical, devoted chiefly to the same purpose, cannot but be useful in helping on the moral reform which has already visibly begun. I am glad therefore to learn that you propose to establish one, and assure you it will have my best wishes for its success.

Your's very truly,

JOHN SERGEANT.

*From Mr. THOMAS S. GRIMKE, of Charleston, S. C.*

CHARLESTON, *Febry.* 1833.

MY DEAR SIR,

It affords me real satisfaction to comply with the request contained in your letter of 6th instant. I have only to regret that I could not give to it earlier attention. Such time, as I might otherwise have spared for a reply to your favor, was required for my address on the 26th instant, before the South Carolina temperance society, and the Young Men's temperance society of this city. Should the same be published, I shall not fail to send you a copy.

I regard the temperance reformation as among the most interesting and valuable of the benevolent movements, that give so decisive a character to the age in which we live. It is the pioneer of civilization among the savage and barbarous: and in those states of society, which are already far advanced in moral and intellectual improvement, it is a powerful auxiliary in every good cause, and pre-eminently a benefactor of man, in all his relations, public and private. It is a bearer of glad tidings wherever it appears: and if it be not a preacher of the Gospel of purity and love, it is at least one of the chosen messengers to prepare the way for its coming. Though it speaks not with the tongues of men and of angels; though it hath not the gift of prophecy, nor is able to remove mountains;



yet doth it live and move in the spirit of that charity, which beareth all things and believeth all things, which never faileth, and is greater than faith or hope. Though it bears not visibly stamped upon itself an exclusive *christian* impress, (like the Sunday school, the tract distribution, and Bible societies) because it might equally exist as the constitution of heathen lands; yet it is in exact conformity with the obligations, promises and blessings of the Gospel.

I proceed now to state the various points of view, in which the temperance cause appears to me so valuable and interesting. And *first*, experience has testified that it is the handmaid of religion. It prepares the minds and the hearts of men, to consider the claims and yield to the authority of the Bible. It saves many a *private* christian from the misery, if not the ruin, resulting from intemperance: and rescues the *ministry* from the foul reproach of such a vice. It purifies and strengthens individual christians, and every congregation, as well as each sect singly considered; while it adorns and extends the church universally.

*Second.* For the purposes of this argument, we may contemplate morals as distinct from religion; although, beyond all doubt, the latter is the only true foundation, test and security of the former. The temperance reformation is the guardian angel of morals in all the forms in which they exist. It cultivates the spirit of kindness in word and in deed: it takes a deep interest in the welfare of others: teaches to esteem and value them more and more: is favorable to just dealing: and in regard to manners, it certainly contributes to make them more respectful, considerate and refined.

*Third.* I look upon the temperance reform, in all its bearings, as *pre-eminently patriotic*: and this will appear manifest from the fact, that all the good that it does, advances directly the welfare and honor of our country. But I propose to notice under this head two advantages, *politically* considered. 1. The result of its general success will be to abolish the use of spirits, in our elections. This will rescue the poor and weak from the dishonor of such influences. Thus will be saved from guilt and misery, both the tempter and the tempted. 2. It will strip the demagogue and intriguer of a portion of the power, which



he now wields for the corruption and ruin of the people. It will moreover deprive him of the specious argument, which has been so successfully yet discredibly addressed to the dealers in ardent spirits. These two results will have a direct effect on the purity of elections, on the independence of electors, and consequently on the rightful influence of the majority of upright voters.

*Fourth.* The interests of literature are unquestionably advanced by the temperance cause. I speak of literature, not in the ordinary sense, but as embracing all education, and all persons, engaged in preparing books for the public. With regard to such as are employed, in the exercise of their own, or in the development of the mental powers of others, it is impossible to doubt the application to the whole field of cultivation, of Fresnoy's maxim for the painter:

“To Temperance all our liveliest powers we owe :  
She bids the judgment wake, the fancy flow :  
For her the artist shuns the fuming feast,  
The midnight roar, the bacchanalian guest.”

Still less can we doubt the incalculable value of temperance, to all who are devoted to instruction: to every editor of a newspaper, review or magazine: to the printer, the binder and the bookseller: and to every other person employed in any way whatever, from the paper manufacturer, to the bookseller and librarian.

*Fifth.* A few years since, and no one imagined that the use of spirits was injurious to the constitution, except when they were taken immoderately. But the opinion of medical men and medical societies has been very generally declared, that they are always pernicious, however regularly and temperately used. If this be not deemed sufficient, by such as have all the prejudice and false pride of existing habit to contend with, it ought to be all-sufficient with those, who have as yet contracted no habit. Such a practice necessarily produces an unnatural state of the constitution: and renders it less manageable in case of sickness. With regard to the immoderate use of spirits no one ever doubted that intemperance was a species of suicide, as to both health and life. The temperance reform has laid the axe to the root of the evil, by enforcing the absolute necessity of total abstinence. This, as experience has demonstrated, is the only safe and efficient



remedy, in the case of intemperance, whether moderate or excessive, occasional or constant. It is equally the only safe and efficient preventive; because, where one out of a thousand drunkards had not been previously addicted to the habitual use of ardent spirits, all the rest had been. Hence, the temperance cause insists upon the obligation of *total abstinence*, not only in the devotee of liquor; but in every man, without any inquiry as to the possibility or even probability of his becoming a victim. The temperance cause acts on the acknowledged, undoubted fact, that *temperate habitual drinkers* are the *real authors* of all the intemperate. *If THOSE did not exist THESE never would.* Let him, who insists on drinking still, whether under the false notion, that it is beneficial to himself, or under the influence of habit: whether under a self-sufficient trust in himself, which tens of thousands have repented in agony and shame, or under a disregard of the interests of others, remember, *that every drunkard claims him as one of his many fathers.*

*Sixth.* The temperance reform aims at another important end; for it has already accomplished, in part, and will accomplish completely, a far higher and more general security for the life, health and prosperity of others, than now exists. Perhaps, there is not a single person, who has not been many times sensible, in the course of his experience, how much his life, health or property has been at times exposed by the intemperance of others. Every department of business has suffered, and the confidence in others indispensable to society (and often involuntary, as in the case of passengers in a stage or vessel) has been violated not dozens, but thousands of times, through the influence of liquor. The temperance reform is rapidly removing, and must eventually succeed in totally removing all these numerous grounds of apprehension and danger.

*Seventh.* The temperance cause is, to an extent that cannot be calculated, the friend and promoter of frugality, industry and systematic economy. It is not denied, that the intemperate are almost always distinguished by the opposite qualities. However well-disposed they may be, the very habit makes it impossible for them to cultivate and practice these cardinal virtues of individual prosperity. Add to this, that they become inevitably a prey to the fraud, cunning or boldness of others. All these victims



are then saved: their property and all their earnings are saved: virtuous and useful are substituted instead of immoral and pernicious habits: and a good example takes the place of a destructive one. The multitudes to be saved in future years cannot be estimated: and the far greater number of children, relatives, friends, dependants, and even strangers, who would otherwise have been more or less injured in character and habits, can still less be estimated.

*Eighth.* The preceding consideration leads to another very important result. If the use of ardent spirits were totally abolished, a poor house would be almost unknown in our land; while the inmates of hospitals and lunatic asylums would be diminished one-half, if not two-thirds. The testimony collected on this subject, since the commencement of the temperance reform is absolutely astonishing and overwhelming. Doubtless, a vague notion of the kind existed before; but it was an indefinite supposition, that never fixed our attention or riveted our interest. But careful examination has now established the fact: and the man who brought out the result, is better entitled to exclaim in gratitude and delight, "I have found it, I have found it," than Pythagoras or Archimedes. However much the legislator may neglect the morals of a small *minority*, for drunkards are such, or the security of life, health and property, I trust it will not be long, before he will see that the *direct interests* of the *majority* are concerned in abolishing intemperance, as the most effectual mode of dispensing with poor laws, poor taxes and poor-houses. I trust equally, that he will soon have the good sense to discover, that to raise a revenue from licenses, is to patronize vice, and all its family of mischievous consequences. I cannot express the folly or criminality of levying taxes at the expense of virtue, better than in the language of the great Christian Poet, Cowper:

"Th' excise is fattened with the rich result  
Of all this riot: and ten thousand casks,  
Forever dribbling out their base contents,  
Touched by the Midas fingers of the state,  
Bleed gold for ministers to sport away.  
Drink and be mad then; 'tis your country bids."

*Ninth.* We must not overlook another all-important result, equally well established by actual experience. The



amount of crimes in our country would be diminished, according to the best opinions, founded on actual inquiry, at least one-half, if not two-thirds. Until the temperance movement called public attention to the fact, that so many thousand offences against the laws were annually perpetrated, under the influence of liquor, it was never suspected. Every one had known or heard of instances; but except what he saw occasionally in newspapers, none suspected that the black record would shrink at once to one half its size; if all intemperance were banished from the land. *Yet such is the fact.* The legislator knows it; but he is too little of a patriot, and too much of a politician or a party man, to attend to this vital interest of the community.

*Tenth.* Who does not see the natural consequence of the two preceding considerations? If so many thousands of diseased and insane, of paupers and criminals are saved to the community, and become industrious, healthy and virtuous citizens, who shall estimate the extent to which the innocent will be spared the sufferings, which must have been otherwise inflicted on them by the misconduct of others. It is a provident benevolence that removes temptation. It is a just benevolence, which prevents crime, and saves the necessity of punishment. It is a tender and lovely benevolence, which saves tens of thousands of the innocent from the misery, which intemperance, in the forms of disease, lunacy, poverty and crime, would have brought upon them, from the acts of others.

*Eleventh.* The cause, in which so many thousands of individuals and so many hundreds of societies are now embarked, recommends itself to good sense and good feeling, in another way. What human being is so degraded, so lost to all *self-respect*, as the drunkard? Who is so little respected by others? Who is so apt to become undesignedly, an object of mournful pity, to the reflecting and benevolent, of ridicule or contempt to the thoughtless or proud? Such a man must always be self-condemned, because self-dishonored. He is an object of mockery and merriment to the school boy, the street loungee, the common sailor, and to servants themselves. He can not see his own face, without shame and disgust. His very breath pollutes the kiss of the most tender love. He is, and he feels that he is a mean creature, an object of disgust, if not of ridicule or contempt. The temperance



movement restores to him his own and the respect of others, which he had lost. And as a preventive measure, how many tens of thousands will be saved, through future years, from all this self-degradation, in their own and the eyes of others!

*Twelfth.* These considerations derive new force and value, when we pass from private to public stations. If self-respect be a pearl of great price to the humblest citizen, how many fold more precious must it be to the public man. The respect of others is an important element in private comfort and happiness, but in the public character whether in the executive, legislative or judicial department, whether in the pulpit, at the bar, or in the professor's chair, whether in the army or navy, it is an indispensable constituent of power, authority and usefulness. What, but the temperance reformation can work so miraculous a change, that in future years no public man, in any of the departments I have named, and no public officer of any description, shall ever dishonor himself, or his station, his profession or his country, by the sacrifice of self-respect and the respect of others, at the shrine of liquor.

*Thirteenth.* The influence of the temperance reformation on individual, domestic and social *happiness*, is equally conspicuous. What being is more wretched than the slave of strong drink? How is he forever tormented by shame and remorse! Miserable in body, he is more miserable in mind. He is, and he knows it, a self-made leper, in the sight of God and man. Look then at his family: at his wife, children, servants. Are they not the victims of his passion, caprice or violence? If he does not maim or wound them, how does he punish them by the wretchedness he inflicts, by day, and by night! What a dread of his presence! What relief, when he is absent! What cheerfulness, when he sleeps! What trembling at the sound of his voice! What a shudder at the glance of his eye! How bitter the smothered thought, "if thou wert but dead"! How touching those sighs, "Would God it were even! Would God it were morning!" Let him go abroad, and how does his coming disturb the serenity and harmony of the social circle! How are his family struck with grief and shame! How do his friends and relatives wish that he were absent! Even strangers are filled with



pity and regret, if he is otherwise a respectable man; with indignation if he is not! What neighborhood, that has been cursed by the midnight yells, and all the shocking and disgusting conduct of the drunkard, has not felt his death or removal, to be a blessing! What city, that has beheld the intemperate, staggering in her streets, vomiting in her gutters, or belching and snoring on her pavements, has not felt anguish and dishonor? When the stranger has visited her alms-house, and hospital, and lunatic asylum, has she not shuddered and mourned, as the burning faces or the wasted forms of intemperance passed frequent before him? And how has she groaned in bitterness, at his just remark, "these are the tombs of living drunkards." Who can estimate the amount of misery, individual, domestic and social, that drunkenness produces? Who can calculate the shame, or bleeding pity, or remorse, that agonize the souls of so many thousands? Human power is impotent to do it. But the temperance reformation comes, and light, order and happiness succeed to darkness, confusion and misery. How brilliant a sun-rise after such a night of despair! What a glorious resurrection from the grave of misery and vice! Nor is this all. The messenger of glad tidings to the family, the neighborhood, the social circle, the city, is a messenger of glad tidings to the whole country. As the tree, when diseased, languishes and decays, from the root to the summit-bough; but when relieved is gay and beautiful to the eye; so when intemperance is banished from the land, a whole people rejoice; *for they are a NATION without a DRUNKARD.* That our's may be the first nation thus privileged, honored and blessed, is the patriot object of American temperance societies. They are one of the best and noblest parts in the divine system for the moral government and christianization of the world. Let them be faithful, and as they will honor God and bless their country, so will they set before other nations a noble example of the highest duty, the most durable usefulness. Let them and their co-laborers throughout christendom be steadfast in faith and fervent in love: and angels and the spirits of the just made perfect may yet behold *a WORLD without a DRUNKARD.*

Respectfully,

And with esteem,

THOS. S. GRIMKE.



From Mr. BENJAMIN TALLMADGE, of Litchfield, Conn.

LITCHFIELD, CONN. Feb. 20th, 1833.

DEAR SIR,

I have now before me your obliging favor of the 7th instant.

On the first promulgation of the evils of intemperance, in our own country, I acknowledge I was shocked by the exhibition; and as facts were portrayed, and statistical accounts laid before the public of the amazing extent of this most destructive evil, I confess to you my soul was filled with horror in contemplating this most appalling picture. I had no adequate idea of the extent and enormity of the evil. As light continued to be shed upon this subject, and the remedy proposed appeared to be so sure, and yet so entirely under our control, I entered the field of contest with this *hideous monster*, with as much patriotic zeal as I did the revolutionary service in the year 1776.

The various measures that have been pursued, although uniform in their nature, and proposing but one remedy, (*entire abstinence from the use of ardent spirits*,) for this wide spread and awful disease, by the divine blessing, have been crowned with the most astonishing success. Many individuals, societies and presses have done nobly in aid of this public and most benevolent cause, but to no one is the community, more if so much indebted as to the NEW-YORK STATE TEMPERANCE SOCIETY. The Executive Committee of this society have labored with untiring zeal in the cause, and the most glorious results have followed, to crown their labors with success.

Believing as I do in the infallibility of the remedy proposed for this deep-rooted, and most loathsome disease, and wishing well to every effort that is made to enlighten the ignorant, to persuade and encourage the doubting, and to induce all to enter heartily into this work of reformation, I rejoice to learn a *periodical* will be issued from your CAPITAL to aid and establish this glorious cause.

Wishing the most perfect success to this further attempt of the committee, to advance the reformation, I subscribe,

With great respect,

Your friend,

And humble servant,

BENJ'N TALLMADGE.



*From the Hon. P. SPRAGUE, of Maine.*

WASHINGTON, *March 9, 1833.*

DEAR SIR,

I am highly gratified to learn that successful exertions are making, in your city, for the establishment of a new periodical, devoted to the promotion of temperance. There can not be an object of purer or more expansive charity.

The eminent success of the past is a guarantee of the most cheering rewards to future exertion. Already has the terrific vice of intemperance, which was every where spreading misery and dismay, poisoning the fountains of domestic joy, and making fearful inroads upon public virtue, sapping the foundations of our free institutions, and leaving in its train the most heart-rending scenes of private wretchedness, been arrested in its withering march. That your philanthropic efforts may be instrumental in accomplishing its speedy and total suppression, is the cordial wish of,

Your friend and humble servant,

PELEG SPRAGUE.

*From Hon Chief Justice MARSHALL.*

RICHMOND, *March 23, 1833.*

DEAR SIR,

Your letter of the 6th of Feb. was received on my return from Washington.

Every man who takes an interest in the welfare of his fellow beings must be gratified at the progress made by the New-York State Temperance Society, in the great cause of humanity and morals, in which they are engaged. Much good is to be expected from the periodical you mention, and the public is greatly indebted to those gentlemen who devote their time and labor to the diffusion of instruction among their fellow citizens, on this truly important subject. I trust their endeavors may be as successful as the motives which prompt them are patriotic.

The vice of intemperance is too extensively ruinous; the misery which follows in its train is too certain and too wide-spreading; it has destroyed the peace and happiness of too many families, not to have engaged the serious and earnest attention of thinking individuals in every part of our country. Societies for its suppression are



formed in various parts of Virginia, and the progress they have made justifies the hope that, if this enemy of the human race can not be entirely vanquished, its power of doing mischief will be greatly diminished.

With great and respectful esteem,

I am, Dear Sir, your obed't.

J. MARSHALL.

*From the Hon. EDWARD EVERETT, of Massachusetts.*

CHARLESTOWN, MASS. 9th April, 1833.

MY DEAR SIR,

Since the receipt of your letter, relative to the publication of a quarterly journal, devoted to the subject of temperance, I have received and perused, with great interest, the first number of the work. I consider it as a new and happy proof of the enlightened zeal, the untiring industry and the ardent philanthropy of the gentlemen under whose auspices it has been commenced. Their former achievements, in this great cause, are beyond all praise, as I think they are beyond parallel in the annals of benevolence, for the success which has attended them. I have no doubt the quarterly journal will prove a very valuable auxiliary in carrying on this great work of reformation. It is with sincere pleasure that I add this my humble tribute to the merit of efforts, which it is not easy to commend extravagantly; and my best wishes that the success of this new enterprize may equal that of the Temperance Recorder, a publication as eminently useful as it is unpretending.

I am, dear Sir, with great respect,

Your friend and humble servant,

EDWARD EVERETT.

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#### ARTICLE VIII.

##### *Progress of the cause in other States and Countries.*

The extensive correspondence of the New-York State Temperance Society may enable the Executive Committee from time to time to add something to the common stock of information relative to the progress of the cause in various parts of the United States. To collect and pre-



serve and disseminate such intelligence, scattered through the many communications every day received at the office of the society, was part of the design of establishing a quarterly publication. In the execution of this design, we proceed to give, according to the information we possess, a brief view of the state of the reformation in each State.

*Tennessee.*—The following extract of a letter from Sailors' Rest, Montgomery county, deserves a careful perusal.

*Sailors' Rest, Montgomery county }  
Tennessee, March 15, 1833. }*

SIR,

The cause of temperance is in its infancy in these ends of the earth, and great opposition is made to its spread by those whose interest arrays them against it; but from my own observation, I am convinced nothing is wanting but information on the subject to bring over all the well-wishers to humanity, to mercy's side.

I begged three numbers of the Recorder from a neighboring and flourishing society, and with them I sallied forth, and was enabled, in two days, by their powerful assistance, to obtain the money I now send you. Old veterans in the ranks of Bacchus read, were convinced, and subscribed. The young, little boys and girls, solicited their parents earnestly for a quarter, to take the "temperance paper." I held on to the three numbers above mentioned, only suffering them to be read in my presence, or reading them to others, until I had obtained the amount necessary to transmit, when I let them go, upon the earnest entreaty of an intemperate man; he took them home, read them in his family, and shed tears of contrition while reading. His wife, an amiable and deserving woman, shed tears of joy, to find her husband was not yet impregnable to a sense of virtuous feeling; and he is almost determined to abandon the use of ardent spirit forever. I feel confident he will. He is a man of sense, and possesses many good qualities. This is not all. A neighbor of his, who is a maker of the poison, being at his house at the time he was reading those Recorders, hearing him read that on the subject of making and selling, illustrated by the Jewish law with regard to the ox that pusheth with his horn, solemnly affirmed that he would forthwith stop his distillery, and never make any more whiskey. Those



three little messengers of mercy are on the wing now, flying from house to house, and received with open arms by every family.

I mention these circumstances to show to you of the north and east, what might be done in the west. Information, information, is all that is wanted. I have been just a year actively engaged in the temperance cause, and have never yet found an individual who could be made rightly to understand the views and objects of the temperance societies, who would not heartily embrace the cause. Curious notions and ideas are entertained by those who are ignorant of the principles upon which these societies act. They have it, that it is a combination to unite church and state; a political plan; a sectarian scheme; a speculation; a new kind of free-masonry; and many other things or names are appropriated to it. But these delusions are even now beginning to vanish and disappear before the light of truth.

I have but limited means or time to devote to the cause, but what of either I can possibly spare, shall go to the building it up. I am indebted to it for all I have or am at this time. It has plucked me from temporal, and I trust will be instrumental in plucking me from eternal ruin, infamy and disgrace; saved my children from all the evils to which poverty and ignorance exposes the orphan and friendless; has changed night into day; my darkness into light, my remorse into peace, and despair into pleasing hope. May it prosper. May the great and good God carry on the good work, until all shall be brought safely under the protection of the peaceful banner of temperance, and the revelry of intemperance be heard no more in the land.

In Tolland county, as we learn from the Revivalist, are more than 1000 members of temperance societies, 100 of whom have joined within four weeks. In Wilson county, "the distilleries are now, with few exceptions abandoned, and the moderate use of ardent spirit is becoming disreputable." In the 2d Baptist society Nashville, are more than 300 temperance members.

*Ohio.*—This State has at least seventeen societies whose constitution forbids the use of wine except as medi-



cine, and for sacramental purposes. One society in Hudson contains 270 members; one in Farmington 315, where also several intemperate persons have been reclaimed. At West Charleston, Ashtabula, and other places, we have been informed that the strong prejudices which seemed to forbid the introduction of temperance societies, are fast yielding to light and conviction. Of the operations of the state society, we have been able to procure no intelligence.

“A temperance society was formed at *Tarleton*, Feb. 6th, 1832, since which time one tavern keeper and two merchants have discontinued selling spirituous liquors. Present number of members (Feb. 27, 1833,) 260, and prospects encouraging.” “A small portion only of this community is heartily engaged in the cause of temperance, but these few are doing wonders.”

“Our temperance society (*Piketon*, Ohio) is gaining rapid accessions of strength and respectability. We have killed four or five dram shops, and the whiskey drinkers begin to tie a handkerchief around their jugs.”

We subjoin a communication from a correspondent residing in one of the towns of the vast and fertile “west.” For obvious reasons he has not chosen to designate his particular locality; the statements are nevertheless entitled to all confidence, resting on the authority of a well known and highly respected individual. It is not probable that many towns will contend for the honor of having been the subject of the communication, however great may be the number of those justly entitled to claim such distinction. The statements will, we hope, suggest to the friends of temperance, the importance of making a deliberate and careful survey of the ground they propose to occupy; of substituting actual enumeration and working day effort, for the fire side and paper tactics which have thus far constituted so large a proportion of the *temperance reformation*.

April 15th, 1833.

I have now before me a report signed by a respectable and intelligent temperance agent, who has been employed for some weeks on a tour in one of the western counties, from which I send you the following extracts. I



have, however, substituted *letters* for real names in some cases where the mention of the true names would be invidious. I believe the facts stated may be fully relied on, so far as the agent could ascertain them.

The town of Z. contains 4,798 souls, and is divided into 30 school districts. There are in it, churches of three different religious denominations, which I distinguish by the letters A. B. and C. There are three churches of the denomination of C. which have settled pastors.

The town contains seven merchants' stores, and several distilleries: and as near as can be ascertained, about 200 drunkards, and 800 beggared children. Perhaps there is not a richer or more delightful agricultural district than this in the United States.

The religious denominations of A. and B. have almost without exception espoused the temperance cause. The three churches of the denomination of C. are thus situated:—of one church both minister and the people generally, have given their names to the pledge. In the next church, of the same communion, the minister owns a tavern, which is directly opposite to his church; and in that tavern drunkards are made by the score. One deacon of this church has four drunken sons; besides two drunken sons-in-law, with broken-hearted wives; and between them, nine children reduced to beggary. One of these husbands is prowling about the country, and his wife, with five children, has returned to her father.

In the district where this church is situated, and where this deacon lives, there are two taverns, besides the minister's tavern and one distillery; 21 drunkards, 13 of whom are heads of families, and 48 children of drunkards. Twelve of the drunkards are men in the prime of life

This same church comprises 80 members, only *nine* of whom have joined the temperance society. But the temperance society of the district comprises 53 members.

The effect of the recent exertions in this town has been, that four stores have discontinued the traffic in ardent spirits, and the three other stores and a grocery have engaged to do so soon. The distillers are struggling hard with conscience.



In the 30 school districts there are now 28 temperance societies, containing about 1500 members in all. Not less than *eight* drunkards are believed to have been reformed. The cause of temperance, (in spite of the C. Christians) is rapidly triumphing, since about 600 of the members have been recently added. There is ground to hope that the whole town may ere long be redeemed from the horrors of overwhelming intemperance.

If the whole Union contained drunkards and their beggared children in the same proportion as above for the town of Z., the numbers would be 521,000 drunkards and upwards of two millions of children. Upon the usual estimate, that one-tenth part of the drunkards die annually, it would make upwards of 50,000 a year instead of 30,000, which is so much questioned. To make out this, we must suppose, that in the whole Union, on an average, 142 persons a day die of drinking. It seems impossible to believe this: and we are therefore constrained to admit that one of the richest and finest towns in our western country, is also one which is sunken far below the average in dreadful intemperance; and finally, that all this is done with the direct countenance and participation of a minister and church of a most respectable christian denomination.

*Indiana.*—Fountain co. 278 members.

“We remain quiet; no retailing, no dram drinking that we know of amongst us. It is almost impossible to get a meeting on the subject of temperance in this place; yet I believe that if any person should offer to keep and retail, or give away, ardent spirit in either store, tavern or grocery, or any other place in or near this village, that we should immediately shew, that we are sensible of the great value of temperance. It is astonishing to see the influence the temperance reform has had on our children, almost down to the cradle. They seem to manifest an utter abhorrence to spirituous liquors. This is no exaggeration.” *New Garden, Wayne co. Ind., 3d mo., 24, 1833.*

We have no opportunity of knowing how many towns can report like New Garden, *the glorious reformation complete*, but are confident very many are tending rapidly to that most desirable consummation. The crowded cities have been and will remain strong holds of intempe-



rance, as of other vices, unless the wholesome influence, flowing back from every part of the country, may at length purify even these. This saving process is already begun. Every western merchant and traveller who arrives in the city of New-York, and asks, "Where is the Temperance Hotel?" gives an admonition to the conscious citizen, that he cannot long disregard.

"We are doing something even in the 'far off west' in the temperance cause. We had a meeting on the 26th February, have now about 300 members, and can see a very material alteration in the manners of our people."—*Mt. Vernon Ill., March 10th, 1833.*

*Arkansas.*—"The Sevier county temperance society," says a letter dated 'Bethabara, West Choctaw nation, March 1st, 1833,' "was organized about the last of June, 1832, at a Methodist camp-meeting. The way had been preparing some time previous to this, by sounding the feelings of a few individuals in private conversation. An instrument was drawn up, containing a preamble, a pledge, and a constitution, and at the aforesaid camp-meeting leave was obtained to deliver an address on the subject; after which, the paper was immediately presented for subscribers—the few known friends of the cause trembling for the result. Between 50 and 60 persons subscribed before the meeting closed. Some with tears came forward, stating their reasons as follows: 'I'll sign it because my father died a drunkard;' and another, 'I'll do so because I have a brother in that way now and may be it will do him good,' &c. &c. It was affecting. But the enemy took the alarm, and endeavored to devour the man-child as soon as he was born. Our infant society, under the fostering care of Heaven, grows. It now numbers more than 100 members, probably full one-sixth part of the population in this county, and most of its intelligent citizens. One merchant has promised to fetch no more ardent spirits into the county; another is about or quite ready to discontinue the sale of that article. Nine-tenths of the evils that existed in the county previous to the formation of the society are now removed. At any rate, no doubt remains that much good has been accomplished already, and the cause is daily gaining ground. We have already held four meetings in different parts of the coun-



ty. Our last was on the 26th ult., and though but 30 attended, was very interesting. Several important resolutions were adopted, and are to be printed; one of which calls for a society for the whole territory, to be organized at the next meeting of its legislative council, and soliciting the co-operation of other societies in the territory. One other effect of our little society should be recorded. Our example provoked the friends of the cause in an adjoining county, that of Hemstead, to 'go and do likewise.' A flourishing society is now in operation there. Its population is much greater than that of Sevier county. Washington, their county seat, was once famous for drunkenness; now, a drunken person is a very rare sight there. Very little ardent spirit is either used or vended in that town. Within the bounds of our society several cases of complete reform have occurred in subjects that were previously almost hopeless. One aged disciple of Bacchus who heard a temperance address, went from the meeting in anger at such an attempt; but 'the image of the speaker,' using his own words, 'was before me, and I, in spite of myself, had at length to confess that he was right,' &c. He had a barrel of whiskey in his house, part of which he let a neighbor have, according to promise, and of the remainder he made vinegar, and with his wife joined the society. Another vilely intemperate man was so affected at hearing read a certain piece in your paper, that after mature reflection he also signed the pledge. These few items will suffice to show you that the temperance cause *here* is the same as with you, and has the same benignant Patron and Friend on high.

"With respect to the emigrant Choctaws in this region, should Alcohol make his appearance among them, the hue and cry would be raised, possibly the war-whoop might again be heard, and their most deadly foe would meet with 'no quarter.' Should they not succeed in expelling or destroying him, the strong arm of the United States would do the business effectually, and without apologizing. A garrison of soldiers about forty miles from me is always on the alert. I heard but a few days ago, that a heathen band of this tribe has made a law, by which any chief forfeits his commission and uniform by using the 'strong water.' "



*Vermont.*—A very full meeting of the Middlebury temperance society was held on the 7th of January, 1833. The present number of members, male and female, is 1,136, of whom more than 300 were added in the last year. A large committee was appointed at this meeting to ascertain and report to the counsellors whether any members have violated their pledge of total abstinence. Another committee was appointed to visit the few merchants in town who continue to sell ardent spirits and urge them to discontinue the practice. The counsellors were likewise directed to promote the regular distribution of cheap and well conducted "Temperance Periodicals." At Windsor, 116 joined the society, Feb. 26th; total, 227.

In Bennington the ladies, to the number of 600, recently petitioned the board of excise to grant no licenses.

*Alabama.*—Mr. C. Yale, the active agent of the American temperance society, gives information that societies have been formed at Montgomery, Rocky Mount, Selma, Vernon, Marion, Tuscaloosa, Mobile, and many other places in Alabama; but it is believed more remains to be done than has yet been accomplished. Henry W. Collier of Tuscaloosa, is president of the State society.

*Michigan.*—The annual report of the Territorial society for 1833 has not yet been received, but much is said to have been accomplished within the year. At Green Bay is a respectable society, of which Capt. R. A. McCabe, of the army, is president, and Col. Brooke, who commands at that station, is among the members. On the authority of verbal information from gentlemen residing there, we are able to state that at Sault Ste Marie are 179 members in two societies; at Mackina 250; also that active societies exist at Chicago, and many other places without the peninsula of Michigan.

*Maine.*—The juvenile society in *Saco* has 75 members. In *Buxton*, each congregation has a temperance society. Not less than six hundred names being pledged to total abstinence in that town. In *North Berwick*, in York co. all the merchants have ceased to sell spirit. *St. George* has 132 members; *Unity* 56; *S. Pairs* 136; *Limington* 30.



“On the *Sandy* river, in *Kennebeck* and *Somerset* counties, the merchants are entering into combinations, binding themselves not to deal in this most pernicious commodity. This is as it should be. That class of our citizens can do more than all others put together.”—*Milburn*, *March 22*, 1833.

The readers of this Magazine may have observed from the preceding pages, that the section of the state of Maine spoken of in the above extract has produced at least one excellent temperance address. Doubtless much of the good that has been done there may be traced to an impulse originally received from the zeal and faithfulness of a few individuals. So far as we are acquainted with the affairs of societies and of men, in their several relationships, no labor seems to be rewarded by so sure and ample a measure of success, as that bestowed on the temperance cause. How often has some hesitating and faint hearted friend of temperance raised a feeble voice, and been astonished to see, start up at his bidding a host of ardent and determined reformers! In this is much of encouragement, for it shows that most men are already convinced as to the course they ought to pursue in this affair.

The *Temperance Advocate*, published at *Wiscasset*, is exclusively devoted to the cause, and conducted with ability and discretion. Of the State society we have no definite information.

Amesbury, containing 4 stores, 2 taverns, and near 2,000 inhabitants, has no place where liquor can be bought.—*M. Star*.

Sangerville and Guilford temperance society, 300 members.

*Maryland*.—The State society, of which S. Archer is president and Alexander Randall, secretary whose second annual report, was presented at Annapolis in Jan. 1833, has about 100 auxiliaries and 13,389 members by actual enumeration. But here, as in other states, the returns are manifestly very incomplete, so that there is reason to think the whole number of temperance members in the state very far exceeds the reported number. Forty of the auxiliaries have been formed within the last year, and the accession of members within the same time has exceeded 5,000.



The young men's temperance society of Baltimore, and other societies, of which that city numbers more than 20, have evinced much zeal; and their success has been in proportion to their activity. The managers of the State society are conscious of the deficiencies in their organization, and urge their auxiliaries to adopt a more regular plan of reporting and more systematic co-operation.

Since the publication of the annual report many societies have been formed. One at Quantico Mills, organized 26th Feb. 1833, by April 1st contained 104 members. Warren, in Baltimore Co. not mentioned in State society's report, has now 137 members of temperance society. At Bellair, 173 joined at the simultaneous meeting, and in other towns of Herford county we have heard of 167 who joined on that day, so that the whole number in that county exceeds 1,500. A society has recently been organized at Jefferson, Frederic county, where one merchant has abandoned the traffic for conscience sake. From the town of Berlin, in Worcester county, a correspondent writes, "On the memorable 26th February, 96 persons joined our society, so that we have now more than 200. The excellent sermon on the *goring ox*, from the Temperance Recorder, No. 9, has been reprinted here as a tract, and is doing much good. Five merchants have from conviction discontinued the sale of spirit." The town of Berlin is mentioned in the State society's report, but, as with many other towns, no return is made of the number of members. We may safely infer that the report, though very encouraging, comes far short of giving an adequate representation of the state of the temperance reform in Maryland.

The *Temperance Herald*, a semi-monthly sheet, which has reached its 7th number, is published by a committee of the active and successful "Young Men's society" of Baltimore, which now contains more than 900 members, and has already circulated more than 34,000 pages of temperance publications. This paper contains a good proportion of well written original matter, and its selections are judicious. Its vignette, a venomous reptile lying at the bottom of a drinking vessel, entwined and concealed in flowers, is well devised to preach to the eye of the indolent and unwary.



*Massachusetts.*—The State society, of which the Governor is the presiding officer, is of recent organization. But this state is among the foremost in the great and good work, as is strongly indicated by the fact that in Boston there are already at least four large temperance hotels, while the cities of New-York and Philadelphia have, as far as we know, not one. The large towns cannot be expected to move forward in temperance, at an equal pace with the country; but the latter, when thoroughly renovated and purified, must re-act upon the cities, and by degrees the monster will be driven out of his hiding places, in the dark nooks and thronged lanes of the city.

Twelve towns in the county of Hampshire, are stated to have, within all their bounds, not one place where spirits are offered for sale. The commissioners in Plymouth county refused to grant licenses, all the merchants in the town of Plymouth having voluntarily abandoned the traffic. We may here make a statement which was omitted in the proper place, because the intelligence had not then reached us, namely, that the merchants of Cornwall, Bridport, Whiting, Shoreham, Orwell, Benson, Hubbardton and Sudbury, in Vermont, have resolved to discontinue the sale of ardent spirit, and to refrain from its use except as a medicine.

The great success of Mr. Frost's lectures at Plymouth, where 735 persons signed the pledge in three successive evenings, and in Scituate, where 341 names were added in the same number of lectures, has become extensively known. The whole number of members in the latter place, is not less than 500. In Essex county, where there are several large towns in which no license has been granted, there are more than 15,000 members of temperance societies. Beverly has but 2 establishments for vending ardent spirits, where five years ago, there were from 20 to 30. The young men's society of Essex, received 550 members on the 26th February last. The people of Plymouth, Williamsburg, Kennebunk, Wiscasset, Me., Andover, Mass., Falmouth, the large manufacturing town of Lynn, and many others, have instructed their selectmen not to grant licenses. The society at Cotuit, Cape Cod, has 109 members; Boston young men's, 1,600; Boston laboring men's, 125. The greater part of the vessels sailing from New-Bedford, are temperance



vessels. At Nantucket, the people in town-meeting voted a request to their merchants, to discontinue selling; with this, most of them complied, and the masters of several packets offered to carry the liquors back to New-York, freight free. The Fairhaven society, which forbids all intoxicating drinks, has 51 members; Halfway-Pond, 25. "At Dorchester," writes a correspondent, "the cause gains ground fast, and perhaps nothing has served to stimulate to action so much as the formation of a *minor society*. I believe that many an intemperate parent, *will be reclaimed by the example and influence of children*. The number of members in the minor society, is more than 200, and is fast increasing." From the county of Berkshire, we have verbal information, that the societies generally are prosperous and efficient.

*Rhode Island.*—From this state, as far as our information extends, came the first intelligence of temperance associations among the clergy as a profession. The example has since been followed in other places. A large society of this kind has, as we are informed, been recently organized among the Methodist clergy, in the county of Dutchess. The majority of the clergy of this, as of other denominations of christians, are friendly to the principle of total abstinence. Some may have fears concerning the plan of association, which we hope time will remove, as this appears to be among the best of the methods hitherto adopted, for the removal of the great and universally lamented evils of intemperance. Especially does it seem to be incumbent upon those who minister in holy things, to interpose no obstacle in the way of that which has manifestly done so great an amount of good, and which promises such unmixed and incalculable advantages to the whole human family. The General Conference of Free-will Baptists in R. I., bind themselves to abstain alike from "the use and the traffic," and not to "lay hands upon" or ordain, those who encourage either.

Of the State society or its auxiliaries, we have little definite information. The society at Greenville has 88 members; Providence colored peoples, more than 40. "The three distilleries in Bristol" says the *Temperance Journal*, "have been discontinued." Those dark and filthy streams, redolent of molasses and new rum, which



run smoking along the clean and quiet streets of so many a town in New-England, are beginning to dry up. May the time soon come when not one shall remain to tell the traveller that the industry of the *green land* of our fathers, is directed to this hurtful manufacture!

*Connecticut.*—From this important state, we are able to give only a few disconnected items. The time is probably not distant, when a more complete organization, a better system of reporting, and a more active interchange of intelligence, will be adopted.

“The first effort in the town of New-Haven, was the formation of a general society called the New-Haven city temperance society. This met with early opposition, which prevented many of the influential, respectable and wealthy inhabitants from becoming members, and damped the efforts of those who did. We are now gaining ground from a conviction of the general good results produced, and are making impression on the class which heretofore withheld their countenance. The young men of the city have since formed a society of more promise and effort. They have done, and are doing well; and the society of Methodists, which here is large and respectable, have within a few weeks, through the influence of their Bishop, Dr. Fisk, formed a temperance society, which embraces a large portion of the congregation, who pledge themselves neither to use nor traffic in the articles proscribed. There is also a society in Yale College, and another among the people of color. Much good has already been done. The cause is progressing, and emulation will, we hope, aid their mutual efforts, for yet much is to be done.”

New-Haven county has 8,964 members, and in about two months subsequent to February 26th, an increase was reported of 2,965. *Hartford county*, 767 members. The town of *Sandwich*, 150. More than *three-fourths* of the *whaling vessels* from the *New-London* district, are temperance ships. *North-Canaan* has 450 members; the society in *Middlesex* received 239, on the 19th of April. The colored people's society in this town had 50 names subscribed at the first meeting. A letter from *New-Boston*, *March 26th*, states that, “of the two stores in that village, both have relinquished the traffic in ardent spirit, and the towns adjoining have this spring agreed to stop selling it”



States where much has been accomplished, as is the case with most of those in New-England, should use diligence in making known to all the world, what has been done, that the faint-hearted may be encouraged and the doubting convinced.

*New-Hampshire.*—The temperance society of New-Market, has 500 members.

*New-Jersey.*—The Young Men's society at Patterson, with 115 members, is active. It is now proposed to establish there, a temperance house and reading-room. Camden, 100 members. At Bottle hill, as we are informed by the clergyman residing there, a very remarkable revival of religion followed the establishment of the temperance society. Several instances occurred, where the gracious influences of the spirit seemed in a peculiar manner to be bestowed in immediate connexion with the circumstance of uniting with the society. New Providence has an active and very successful society, to which 90 members were recently added at two meetings. The 26th of February was generally observed in this as in other states.

*Delaware.*—"Our society, of which I. Mitchelmore is president, and Dr. Wm. Harris, secretary, has been organized 13 months, and contains more than 120 members. Our *stated meetings* are *quarterly*, and more than 20 persons join at each meeting. The sales of ardent spirit have diminished *three-fourths*." *Lewis, Del. March 23.*

*Pennsylvania.*—The recent meeting of the State Society at Philadelphia, elicited some information, and had a tendency to arouse the friends of temperance to a more decided and energetic course of action.

In Chester county, 25 merchants have recently abandoned the spirit trade; in Delaware, 2, in Lancaster, 8, and in Bucks, 4.

In Dauphin county, a young men's society was organized at Harrisburg, on the 2d of April, 1833, with 84 members, subscribing to a pledge which "recognizes, and recommends *water*, as the legitimate and most salutary drink for all men, and viewing intoxication, whether resulting from the use of ardent spirit, fermented, or vinous



liquors, as equally reprehensible, and subjecting any signer to expulsion from the society."

The Lancaster county society's last annual report speaks of four new auxiliaries. In the Borough alone, are 1,200 members; increase in the year, 150. The laborers now employed in erecting a very large bridge across the Susquehanna, receive no whiskey. Indiana county reports 49 members; Erie, 1,400; Washington, 3,000. The fourth annual report of the Dauphin county society, evinces correct views, and such a state of intelligence as authorizes the belief that temperance principles are gaining ground there. It is to be regretted that the number of members is not stated. The *Journal of Humanity and Temperance Beacon*, has recently been established at Lancaster, and promises to be a valuable paper.

The first society at *Fayetteville*, was formed on the principle of *temperate* drinking. Its very name became a hissing and a reproach. When re-organized on the plan of entire abstinence, it became respectable and prosperous. The *Advocate* informs, that the present number of members is 149. Only one store sells spirit in the village, and that is kept by a professor of religion; three other merchants having abandoned the traffic at the time the society was re-organized on the principle of total abstinence; *three grogshops*, being *all* in the place, have been *discontinued*.

Franklin county temperance society, Rev. B. Krutz, president, Geo. Chambers, Esq., Chambersburg, secretary, has *thirteen* auxiliaries, numbering 1,083 members, as reported in the *Messenger and Recorder* of May 9th.

From Mount Morris, we regret to hear that "the elections are almost exclusively controlled by whiskey. An election for constable, in a single township, cost upwards of 70 dollars, in consequence of this state of things, and the corruption that prevails" says a correspondent, "is lamentable."

"Between 200 and 300 persons, have however aroused themselves and are earnestly engaged in extending the temperance influence. If professors of religion, and especially ministers of the Gospel, of every denomination, would unite their influence with those friends of humanity who are not members of any church, and aid to carry on the exterminating war, I firmly believe the monster, in-



temperance, would soon be destroyed." Thus writes a minister of the Gospel. Can it be believed that when it is in the power of the class of persons mentioned, to rescue the great and powerful state of Pennsylvania, from the blight and curse of distillation, that their aid will be withheld? Opposing influences are, it is well known, in this state, most powerful. Long established custom, and an aversion to innovation, on the part of many of the inhabitants of the agricultural districts, will for some time oppose the reformation. Many will not readily perceive that those beautiful fields of grain which adorn the broad and fertile hills of Pennsylvania, derive no part of their value from the destructive processes of the distillery. Many, we doubt not, may even suppose the prosperity of the state directly connected with this most pernicious branch of industry. Let then the friends of humanity labor with unceasing diligence, in the dissemination of knowledge. Here is a field where much is to be done, and one promising a rich and glorious reward.

That we have not over estimated the obstacles to be surmounted, and that we expect, from the exertions of the friends of the cause, however inadequate these may seem to be, no more than may easily be accomplished, the following, from *Bradford county*, being one of many such, will evince.

"We owe the origin of our temperance society, in this place, to a number of the *Recorder*, with one of the *circulars* and a pledge attached, which was received at this office about a year ago. This number of the *Recorder*, was read by myself and two or three others, and on the fourth of June last, myself and two others signed the pledge. We were laughed at and ridiculed for our 'cold-water nonsense,' by almost every body in the township, and on the 12th of September, the day of our first public meeting, we could barely muster a sufficient number to organize the society. We were opposed by the moderate dram-drinker, by the occasional drunkard, as well as by those who carry the marks of their destroyer in their face. But more than all this, we were most opposed by the church, and the ministry; and strange as it may seem, after much of the opposition from other sources has subsided, these *temperate* people, who profess to be the followers of the meek and lowly Jesus, will neither lend their names nor their influence to the society; but on the contrary, continue to manifest an open hostility to the cause.



“But notwithstanding these unfavorable auspices, our society has gradually increased in number, and within a few months past, some of the leading men in the township have united themselves to the society. On the 26th of February, the date of our last meeting, our number amounted to about seventy.

“A few years ago the traffic in ardent spirits in the township, did not amount to a less sum than one thousand dollars. At the present time, it is almost extinct. Of the three stores which formerly scattered abroad their potions of the *liquid fire*, two have entirely discontinued the *sale* as well as the *use* of alcohol, and the other has become much curtailed in its operations. But, observe, one of the firm in the last store, is a deacon of the —— church!”

*Missouri.*—“Our societies here are in their infancy, but very flourishing; and like Hercules in his cradle, they are vigorously contending with the gigantic serpent whose ravages have filled the land with mourning, and like him I doubt not they will finally prevail. Drunkards have already been reclaimed. Moderate drinkers have abandoned the use of the abominable thing, and the great work of reform has already manifestly commenced.”

The society at *Big Prairie* had, in February last, 130 members, and was rapidly increasing. *Matthews' Prairie* temperance society, James Stanly, president, Wm. Bush, secretary, 70; Benton temperance society, Dr. Lavalley, president, C. G. Hauls, secretary, 52. In the same district, the *Rev. R. W. Owen*, an active friend of temperance, reports 40 persons who have signed the pledge, but are not yet organized as a society.

*Georgia.*—Eubanks, Columbia county, 547 members. The commissioners of Athens have imposed a tax of 500 dollars on every person retailing spirit.

*South-Carolina.*—The Young Men's society of Charleston, has become conspicuous for its liberal and judicious efforts. Within the bounds of the Welsh Neck Baptist Association, 15 flourishing temperance societies are reported. At Cedar Shoal 53 persons joined at the first meeting of the society.

*North-Carolina.*—Meltonsville, *Anson* county, 30 members. Beaufort, James Manney, president, Wm. L. Lang-



don, secretary, 50. In *Oxford* county, temperance is advocated with great zeal and success.

*Virginia.*—The *sixth annual report* of the *Virginia society*, for the promotion of *temperance*, was read at Richmond on the 26th of February. The officers for the present year are, Gen. J. H. Cocke of Fluvanna co., president, and D. I. Burr of Richmond, secretary.

Ten societies, auxiliary to the State society, are reported as follows: *Richmond*, 1,100; *Upper King and Queen*, 320; *Bethel*, 105; *Preddies Creek*, 40; *Mt. Gilead*, 74; *Lancaster co.*, 226; *Mechanicsville*, 125; *Orange*, 119; *Providence*, 90; *Wilmington*, 190; in all 2,460 members. The society at *Bethel*, in Augusta county, report, of 25 distilleries recently in operation, 5 *discontinued*. At Madison court-house, a society very lately formed, now contains 180 members. Petersburg has an active society. At Pocarone a society has been formed, whose constitution requires every member to subscribe for the *Temperance Recorder*. The secretary of the Front Royal temperance society, speaks also in very flattering terms of this little work, and attributes in particular much influence to the 9th number of volume 1, containing the account of deaths by cholera in Albany, and “the sermon on the ox.”

“I have wondered,” says the secretary of the West-Fork temperance society, “that no man of talents has attempted to oppose the temperance cause by means of the press, as so many people seem to think it will produce a civil war, ‘for’ say they, ‘it is taking away our liberties.’ But my conclusion at last is, that any man who can write ably, can also think clearly, and in endeavoring to oppose the temperance cause, he must give the subject an investigation, and when he does this, the light of truth shines so bright in his face, that it blinds his eyes just like a man looking at the sun at noon, in a clear day, and he lays down his pen and gives up the fight to the devil, the distiller, the vender and the drunkard, who will not come to the light, lest their deeds be reproved.”

*Ohio, again.*—The number of barrels of whiskey transported on the Miami canal, amounted, in 1832, to 40,425, in 1833, to 22,461, a difference of 17,961 barrels, while



the number of barrels of flour transported, was more than 7,000 more than in the preceding year.

Portage county temperance society reports, April 17th, 1833, eleven auxiliaries, 2,322 members, 522 increase, during the year.

Petitions signed by large numbers of the most respectable citizens, have been laid before the city council of Cincinnati, praying that no grocery keeper be allowed to keep his shop open on the first day of the week, under penalty of losing his license. "So long" says the Cincinnati Journal, "as 150 grog-shops invite the young to make the Sabbath a day of dissipation, and drunkenness, no schools or churches can secure public or individual morality." One grocery keeper there, is of opinion that more liquor is sold on Sunday, than on any other day of the week, and it is believed that this single form of abuse of the licensing system, has done more to injure the persons and property of the citizens of Cincinnati, (to say nothing of morals,) than the veto, flood, and cholera combined.

Yet the question is asked, would it be right for those who assemble on the Sabbath for public worship, to devote an hour in some part of the day, to the consideration of the subject of temperance. At a meeting which recently took place at Columbus, for the formation of a young men's temperance society, more than 70 came forward and signed the pledge.

*United States Army.*—At one of the military posts on the northwestern frontier, the *Council of Administration*, consisting of the three officers next in rank to the commanding officer, and constituting a board charged with the duty of regulating the supplies, sales, &c. of the sutler, recently required, that ardent spirits should be kept for such officers as might wish to be supplied with them. The commanding officer, though a friend of temperance, did not interfere with the decision of the council. The question was by the sutler, who greatly to his honor, has for many years been a strenuous advocate for the strict temperance principles, referred to the war department, where the necessary instructions in conformity to the existing and most excellent regulation on that point, were promptly given.



Very generally at the military posts, no disposition exists to evade or nullify the regulation which so effectually aids the commissioned officer in his efforts to keep the temptation of spirituous liquor, out of the reach of the men placed under his care.

As Americans we regard with great solicitude whatever affects the character of our small but gallant army, and we know no reason for disguising the feeling of exultation we experience at witnessing the alacrity with which so many of our military men engage in the benevolent efforts of the day. Of the prevailing tone of feeling among officers on the subject of temperance, the following letter affords an example :

“FORT SULLIVAN, *March 21, 1833.*

“The ‘Temperance Association of A. Company, 3d Regiment Artillery,’ has been established since July last, and out of 53 men 38 are members.

“This association met with opposition, and encountered much ridicule at its commencement, from those who did not feel disposed to give up their intoxicating draught; although they could not but approve of it, in their hearts, they still would ridicule it, as it appeared to throw them into a distinct class, which they felt was neither desirable nor honorable, and in proportion to the exertion and firmness of the association in the cause of temperance, the opposition and ridicule ceased.

“The 17th of March, you are well aware, is a day on which even the most temperate of the sons of the Green Isle, are disposed to relax somewhat and take an extra glass for old acquaintance sake. I have generally found on that day, I had more of St. Patrick’s men in my company, than I was previously aware of; all the restraints of discipline were of no avail, and you can readily imagine that I had great fears for the cause of temperance in my company, on its arrival: but to the honor of every individual of the association, and even those that did not belong to it (such is the happy influence of temperance societies) not an instance of intoxication occurred, not even the appearance or suspicion of a single individual having drank ardent spirits. You will recollect that this post is situated immediately in the town of Gosport, and that the troops are at perfect liberty to pass the sentinels during the day. I relate this circumstance to you for the en-



couragement of your committee in their most laudable exertions in the cause of temperance; as an act of justice to those who for years previously probably never passed the day without ardent spirits; and as an inducement to other companies in the army of the U. S., to come forward in the cause of temperance, and by this means correct the morals of the army.

"I am persuaded that it is only necessary for the officers to take the lead in this business, to establish societies on the principle of total abstinence from ardent spirits, and in two years the army would present the noble spectacle of six thousand men successfully resisting a more determined foe, than could be presented by the combined armies of Europe."

*Foreign.*—The *British and Foreign* temperance society, reported in March last, in England, 250 auxiliary societies, 47,000 members; Scotland, 380 societies, 55,000 members; Ireland, 20,000. These statements are made on the authority of the *Reformation Advocate*. *Oahu*, 1,000 members. Grahamstown and Kat river temperance society, in South-Africa, has more than 2,000; Theopolis, 118; Bethelsdorp, 500. The christian missionaries in Hindostan, have formed societies on the principle of total abstinence from all stimulating drinks, opium and tobacco. In *Maui*, one of the Sandwich Islands, containing 35,000 people, the sale of spirit has been prohibited by the government for the last 14 years. Heavy penalties have been inflicted on those who have attempted the violation of this righteous *tabu*. Mr. Richards thinks that not a single gallon of ardent spirit has been consumed by the natives on this island in the last year.

"In Sweden, at Bone, in the district of Ellsborg, the work began in January, among some children! It is entirely unknown what was the origin of the resolution in their minds; but it was first exhibited at a feast prepared expressly for young people, when one of the boys decidedly refused taking the offered brandy. In answer to the wondering inquiries of his elders, he declared his resolution was formed never to taste either brandy, wine, or similar liquors; some of which were injurious, all unnecessary. Five others made the same declaration, the result of which was the formation of a society, which now reckons 212 members."—*English paper*.